

Who will be President??

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AZOTH

The Occult Magazine of America

WHO WILL BE PRESIDENT ??

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PROOFS OF REINCARNATION

The Editor

THE EDUCATIONAL VALUE OF THE HAND

Pearl J. Parker

THE PSYCHOLOGY OF DANCING

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MONTHLY

An Inspirational, Helpful, Philosophical and Progressive Magazine
of Constructive Thought

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Editorials

Proofs of Reincarnation

The arguments in favor of the theory that man lives many lives on earth and comes back again and again to a physical life in order that he may experience the consequences of his past deeds—good, bad and indifferent, and so acquire knowledge and the development of his latent faculties, are probably well known to most of our readers.

Some of the greatest and most acute minds of both ancient and modern times have admitted that, as a theory, it is the most reasonable, and the only one we have which satisfactorily explains the problems of observable human life. Its advocates point to the inequalities in faculty, character, disposition, and social status of persons as being explicable only by this hypothesis. They show how it accounts for the simple and the sage, the prince and the pauper, the sinner and the saint, and all the other contrasting extremes. Above all, this theory provides the solution of the problem of free will and necessity. While these applications of known phenomena to the idea immensely strengthen the probability of it being true, they can only be said to be indirect proof at best. All that is usually advanced as more direct confirmation is the recollection of past existence which numbers of persons have experienced, the still more common familiarity of recognition of places and scenes never before visited in this life and some rare cases of the translation of consciousness to a reliving of a previous existence.

As psychical research delves ever deeper into the mysteries of the human consciousness and the life apart from the material body, we may expect that, sometime, corroboration amounting to proof of reincarnation will be brought out. Particularly promising in this direction are the researches being made by the aid of hypnotism in the problems of multiple personality, and in what is termed memory regression.

Some of us have heard of experiments in sending back the memory (if it may be so described) of a hypnotised person to his childhood and then farther to the ante-natal state and still farther to a remembrance of himself as another person who lived long before, but few of us probably are familiar with the extent or the significance of these experiments.

This has been strongly borne in upon us by the reading of a valuable and important book "Proofs of the Spirit World" by L. Chevreuil, translated from the French by Agnes Kendrick Gray and published recently by E. P. Dutton & Co. In Chapter IV are given in most interesting detail the experiments in this memory regression made by Colonel de Rochas, to which we refer all those interested. The whole account is the strongest actual proof the world has yet been given of the truth of reincarnation. The experiments have not been made with one person only but with many. As M. Chevreuil writes:

"It is, indeed, strange, but every subject describes in identically the same manner his or her going back to the past. They are transported back to six months of age, two months, into the body of the mother, where they take the position of the foetus; the regression is continued and they are in space. A brief lethargy and we are present at a new scene, the death of an old person. It is the beginning of the life which preceded the present incarnation, manifesting itself backwards, and continuing back to a still older incarnation.

"We will consider only the moment of birth; whether the subject be educated or not, the vision is always the same. First, before birth, the subject sees himself in space in the form of a ball, or as a slightly luminous mist, wandering about the organs of the mother; each sees, in the mother's womb, the body in which he is to be incarnated. Thus conception precedes the taking possession of the foetus by the spiritual body, which enters little by little—"by puffs," as one subject said—into the tiny body. Until then the subject sees himself as though he were placed upon the outside."

In one case cited, that of Mme. J., her memory was pushed back to her *twelfth* existence, at a date unknown but previous to the subsequent incarnation A. D. 279.

It would be going too far to state that these experiments are absolute proof. It may be contended that the consciousness of the hypnotised may merge with the consciousness of others long dead to the material world, or that the body of the subject is used by other spirits who recount their lives. It may be that the cells of the body with a memory of their own form a connecting link which places the subject en rapport with the personality to the body of whom some cell belonged. All kinds of such theories might be advanced, but in consideration of the many indications of truth previously noted, we prefer to include the whole cumulative evidence and accept the obvious rather than to fight against it.

Colonel de Rochas' book, containing a description of these experiments, is "Les Vies Successives" but we do not know whether it has been translated into English.

M. Chevreuil also gives some further corroborative testimony in citing cases of multiple personality, particularly the case of Helen Smith, as investigated M. Th. Flournoy in his book "From India to the Planet Mars," but for this we must refer our readers to M. Chevreuil's book.

Bishops at Bay.

Seven English Bishops have simultaneously come out publicly in denunciation of spiritualism. This is significant of the dominating interest in the subject now existing in Great Britain, both in and out of the Established Church. It is of course to be expected that the more conservative will always fight against new ideas, broader vision or innovation and it would be hard to conceive of a more conservative individual than an average English bishop. The writing, however, is visible on the wall, and these poor clerics are leading a forlorn hope against the overwhelming hosts of progress and enlightenment.

The one hope of the regeneration of a decadent and outgrown Church is, if these Right Reverend fossils could vision it, this virile and satisfying movement called Spiritualism, which if welcomed by the Church would bring facts to support tradition, enlightenment into much darkness and vitality to debilitation.

It is hardly worth while to quote these poor shepherds of men, whose sheep are out of control. It is the same nonsense we are all accustomed to hear from those who form an immovable opinion, without investigation and in utter ignorance of the subject, plus irrelevant Church phrases, as "the fellowship in Christ who unites the living and the dead," "against

the wisdom of the Divinely ordered plan"; "going outside the Divine plan of life"; "a door closed by God," etc. What fatuousness!!

EARTHBOUND

A Spiritistic Moving Picture.

It has long been visioned that the moving picture has possibilities for education, material, moral, mental and spiritual, more far-reaching than school, pulpit, book or stage. We have seen some attempts to give suggestions of the life after death and the idea that man lives many lives on earth, but all these instances of the potential value of the motion-picture are, we like to think, but sign posts guiding in the right direction.

"Earthbound" is the most prominent sign-post yet arrived at, showing what can be done in respect to teaching of the life beyond. Taken from stories and the psychic experiences of the noted author, Basil King, the picture gives us a wonderfully realistic presentation of the efforts of a man to right the wrongs he had done on earth after his body has been killed by his best friend. Bound to the scenes of his earthly life until this is accomplished; hurtled into the next world with startling suddenness; utterly disbelieving that such a future life was possible, his situation is distinctly and realistically unenviable.

It is a lesson sorely needed by the happy-go-lucky, thoughtless, living-in-the-present, mass of humanity of the present age.

The occult student will probably find some fault with details; as, for example, the spirit's success in eventually making himself seen and heard by his friends; and they will ask why the man has to put on an opera cloak just before he is killed in his club at 3 p. m., so that he may appear in it in all the subsequent scenes. They may cavil a little at the rather theatric objections of the dead man to his wife praying at a crucifix, but these are concessions which perhaps have to be made to an unenlightened public.

The whole picture is a story of thrilling interest, of moving pathos, and is most artistically produced and well acted. It is being shown now in New York and Chicago and will no doubt shortly be available everywhere. We strongly recommend every reader of Azoth as well as others interested in the life after death to take the first opportunity of seeing it. Messrs. Samuel Goldwyn and Rex Beach are to be congratulated upon this production and we hope this success will induce them to enter further into the occult field.

MICHAEL WHITTY.

The Educational Value of the Hand

By PEARL J. PARKER, Pre-Vocational Expert

A Series of Lessons in the Study of Palmistry

EDITOR'S NOTE: This is the first of a series of lessons in the study of the lines, etc., of the hand, emphasizing the practical advantages of the knowledge. The author is an expert in the subject, and the readers of Azoth will no doubt appreciate such a course in a subject of very general interest to all students by one who has made it a life study.

As this subject is so vast and our space so limited I will take up what I consider to be the most important first, "How Mothers Can Tell A Child's Natural Vocation from Its Hand."

These lessons will give much valuable information regarding talents, characteristics and health conditions. Each lesson will be illustrated with prints of hands taken from life. This is the first course of its kind to be given in any magazine. Any mother can learn to make out vocational charts for her children by a study of these lessons.

Did you ever stop to think that we all bring just one book with us when we come into the world—the hand. And that book tells us what we are and what our life will be if we do not change it.

It is an absolute fact that human nature with all its strength or weakness of character, its talents and abilities and even events of life, is just as clearly written in the shape and type of the hand and lines of the palm as the history of the earth's creation is recorded in its geological formation.

This being true, it is indeed most important that parents should know what the hand of each child reveals. No sea-captain would think of starting out across the ocean without a chart and compass to guide him, and yet parents take the responsibility of starting young lives out on their journey through life without anything to guide them, or any way of knowing where they naturally belong in the world's work. The most ignorant farmer can look at a colt, no matter what age, and tell you whether it will make a good truck horse or naturally belongs on the race-track, and, yet, how many college professors can tell you as much about their children? Is this fair to the children? Do they not deserve as much study as the animal kingdom?

There are many ways of studying human nature, but the easiest way and one that can be mastered by any one of ordinary intelligence is the study of the hand.

There is nothing mysterious or hidden about it. It is just as easy to learn to read this book—the hand—as any other book. The first step is to learn the six different types and what each one means, and then the combination of two or more types; the different shapes of thumbs and their meanings; next, the fingers—long, short or medium—each showing different characteristics; each finger indicates the strength or weakness of certain parts of the nature according to its formation. The first one is the finger of pride, power and ambition; the second is the finger of science and religion; the third is the finger of art and talent, and the fourth or little finger is called the finger of business. The mounts on the palm also denote strength or weakness according to their formation. The lines of the palm show the nature and characteristics and also the events of life.

Some hands have a great many lines, others very few. Many lines show a sensitive high-strung nervous temperament. Few lines indicate just the opposite nature. Every hand will have at least three—Life, Head and Heart lines.

The life line gives us a great deal of general information. In connection with the health line and finger nails, it tells what kind of a constitution the owner has—strong and robust or weak and delicate—what diseases they will be most liable to and at what date they will affect the life most—whether they were inherited or have been developed—and how long the person will probably live. They should go to the end of the life line. There is a simple method of figuring dates which can be easily learned. The hand does not predict the future, the location of a mark gives the date, and the owner's age alone makes it past, present or future. It is just as easy to read a word at the bottom of a page as at the top. In other words, it is just as easy to read a mark near the end of the life line as it is at the beginning.

The head line shows everything pertaining to the mentality. The information found in this line would be of untold value to parents and teachers. If one line could be said to be more important than another, I should say this—the head line—the most important, for without the mental power everything else is useless. A thorough understanding of this line would save both pupil and teacher a great deal of trouble. It shows why a child may be very good in one study and very dull in another. Little ducks and chickens look very much alike, and both can walk, but you can never teach a chicken to swim. Nature has given them differently shaped feet. Children's feet are very much the same, but the difference is in the shape of their brain, which is more important than the shape of their feet. Then is it not unreason-

able to expect them to be alike and able to do the same things? Would it not be far better to find out what kind of a brain Nature has given them and how she intended them to it and work with them to cultivate their natural talents, instead of trying to make them do something for which they are entirely unfitted as many parents and teachers are unconsciously doing to-day?

The formation of the heart line in connection with the Mount of Venus explains the emotional nature, whether it is kindhearted and sympathetic or cold and selfish, also many events of life pertaining to this part of the nature. Many children that are very hard to control could be easily led if this line were understood. Ignorance of parents and teachers has made more criminals than Nature. Some of the best hands I have ever seen were behind the bars. When this science is known and used—as I hope it will be in the near future—we will not need so many jails and prisons as we now have, not to mention insane asylums. It will solve many of the most difficult problems we have to deal with at the present time. Then people will be known as they really are—not what they pretend to be. Any clever person can copy a signature, but no one can forge the prints of the finger tips, to say nothing of the entire hand. The United States Navy and Police Departments have proven this. If, therefore, just the tips of the thumb and fingers are so valuable, what will the whole hand be when it is understood? Time will tell.

If we can go back over the life of a person seventy-five or eighty years of age and tell him what his natural disposition was and whether he has changed it or not, what talents he inherited, and whether they were cultivated and developed or allowed to remain dormant, at what date he has had serious illness or accident, when he has made money or lost it, and why, and many other things, and he tells us it is all correct, is it not reasonable to suppose that a young person's hand (which is just as clearly marked) will be correct also?

The youngest hand print in my collection was taken at the age of fifteen minutes, and the events of life are just as clearly marked as on the oldest one hundred and fifteen years. Now, while it is a fact that our life is all clearly written there in the beginning, it is also a fact that we are free-will agents to a great extent and that to be forewarned is to be forearmed, and with knowledge we can change it, and, as we do so, the right hand will change if we are right handed, if we are left handed vice versa. For example, if one is born with very poor business

ability and he is thrown out into the world and has to develop it, the little finger on the right hand will grow longer, or, if a business man sees that he is liable to lose money at a certain date through a mistake in judgment or a bad investment, he will be more careful and probably avoid it. So, not only in this but in many other ways we can shape our own destiny, and our natures can be changed in the same way.

It is only natural to try to conceal any fault or weakness, and if children were taught that their hands showed their true natures, good and bad, they would immediately begin to try to improve, and, with the help of parents and teachers, could strengthen all weak points, and, by the time they were grown, they would have much better balanced natures than those with which they started.

The fact that the hand gives us so much information at the very beginning of life should convince any thinking person of the importance of this great study. Pope said, "The greatest study of mankind is man." The Bible says, "He sealeth up the hand of every man that all men may know his work." Job 37:7 Eng. Version. God has placed signs in the hands of all men that each one may know his own work, Latin translation. "Length of days in her left hand, and in her right hand riches and honor." Proverbs 3: 16. There are about thirty other passages relating to the marks of the hand, so surely the all wise Creator intended us to use this information for our good. The fact that this information is there does not help us any until we learn how to use it. Electricity has always existed, but man is just beginning to learn how to use it. One of the greatest commandments ever given was, "Man know thyself," yet, how many of us can honestly say, I do know myself? Very, very few indeed. Raphael says, "This subject may be viewed from a natural light and found natural and scrutinized from a religious standpoint, it may be found religious. Good can be done through it, not only by its doctrines of its responsibility of life, but in its warnings and in the knowledge of self it gives to all."

Should we discard it because opposed? No, rather help it for the sake of the truth it possesses. Use it because of its use, and teach it to others that the knowledge may be a power.

Our hands are like sign-boards, many of them electric signs, telling all who can read them what we are and what we have to give to the world, so let us wake up and learn the truth about ourselves and others.

The Psychology of Dancing

By A. C. HEEG

There are more than a few Occult, Theosophical, and New Thought students who feel that dancing is detrimental to spiritual progress. They observe the vulgar contortions performed by the average dancer of today, and thereupon resolve not to dance. But the dance can be just as beneficial if executed with excellence and grace, as it is deleterious if indulged in promiscuously.

The Greeks brought the dance to the highest state of artistic development ever attained. With them music and dancing synthesized simultaneously, the result of which was the peaceful synchronism called Orchesis. Their Emmeleia, Hyporchema, and Symnopoedia are representative of the golden age of the dance.

In rhythm, the very heart of the dance, is contained its greatest value. The rhythm obtained by dancing forces the multitudinous vibrations of the troubled astral body into harmony with the Infinite. After a day of chaotic emotions, good and bad, strong and weak, our astral body too often is more or less out of our control, unless of course we are so far developed that we have almost perfect superintendence of that vehicle. Most of us, even those of us who have studied much, have not that control. There are a hundred opposing vibrations, each seemingly striving to annihilate the others, all of which tends toward depression and ill-controlled emotions. If a dominating vibration should appear under these conditions, it would immediately take command and act in the capacity of major note with all the other vibrations as harmonics. From then on a perfect pulsation would prevail.

Now this controlling vibration may be produced by strong concentration upon a philosophic, religious or scientific subject. The yogi sets one up when he goes into meditation. But there are many other ways, and one of these is dancing in perfect synchronism to good music. A clairvoyant at a dance where most of those present are of fine thought, can see within and about the auras of the dancers, the pure green of sympathy, and the scintillating lavender, which we are told denotes altruistic tendencies. The presence of these colors is sufficient evidence of the peace and harmony reigning in each breast.

Of the modern dances, the one most commendable for rhythm and harmony is the modern waltz.

Occult and Religious Symbolism

By DR. H. P. PULLEN-BURRY

(Continued)

As a final study of the principle as a whole we will apply the Tetractys to the story of Creation in Genesis. We can only do this in the form of hints to any one who is unacquainted with Hebrew, who has no knowledge of the Cabalistic philosophy, or of the principles of Cabalistic Exegesis; but advanced Hermetic students who of necessity must be acquainted at least to some extent, with the second and third of these requirements, will, by gaining a sufficient knowledge of Hebrew be able to verify the principles that are set forth below.

In the first place the Story which exoteric scholars believe to be given in duplicate in the first three chapters of the Bible, is in reality no duplicate at all, but one continuous narrative; and curiously the very points upon which those scholars depend for proof of double authenticity, are the very ones which demonstrate the continuity of the whole as the work of one author, who knew what he was writing about; and who proves himself to have been an initiate, or rather a group of initiates into the secret wisdom of the hermetic schools of Babylon. Which group seems to have been established by Ezekiel, and to have terminated, as a purely Babylonian institution, with Ezra: but whose systems of thought was perpetuated by a body of initiates in Judea, which later became known as the Jewish Gnostics.

The first chapter of Genesis deals with the Atziluthic and the Briatic creations only, and the second and third chapters deal almost entirely with the story of the creation of Yetzirah, the few passages which relate to Assiatic Creation form a quite insignificant portion at the close of the third chapter. But from this point onward almost the whole of the earlier books of the Bible deal with the creation, and unfoldment of the creation, up to date as it were, in the form of an apocalypse; i. e., as an allegory of cosmic history, written in the guise of racial history.

The first three chapters deal entirely with the various steps of involuntary creation, which are first treated of as six stages, or periods; every one of which deals with the Atziluthic and Briatic projections as though they were simultaneous; and which every thoughtful student of the Tree of Life must perceive to have been the case. The Archetype could not be made manifest on its own plane except by the projection of it from the

minds of the Creative Elohim as a prototype, which latter is the world of Briah, and the manifestation of the six creative periods are represented as simultaneous with their Archetypal projections.

The sentences which denote Atziluthic existence, or the presence of an archetype in the minds of the creators commence with the words וַיֹּמֶר אֱלֹהִים "va-yomer Elohim," translated "And God said"; but which are far more fitly rendered "And the Gods (i. e. the Gods, male and female) conceived in their hearts." And those which narrate prototypal manifestation, in response to the archetype projected, begin with words signifying to make, to be, to name, to grow, and the like; and they contain a phrase which states that God saw that the projected prototype was good; but which is capable of another and far more instructive interpretation, in as much as it implies an inspection by the creative Elohim of the prototype put forth. We therefore adopt this alternative, and even claim that it is a more literal translation than that of the accepted version, and read in its place "And the Elohim inspected so and so with delight *because* it was good."

That portion of the creation described in the first chapter therefore is that which is symbolized by the first two lines of the Tetractys; which symbolizes the projection of polarity as the all ruling principle which is to govern the cosmos about to come into manifestation. This I, and this H, are Cabalistically called the Divine Father, and the Divine Mother respectively, whose union caused the mother to conceive, and in due time to give birth to the Divine Son, the V, the Adam, which was placed in due time in the Park Eden, as its owner etc.

There are two Edens known to hermetists, the Park Eden, and the Supernal Eden, and these must not be confused. The Supernal Eden is the Yetzirah of Briah, the prototype upon which the Park Eden, or the world of Yetzirah itself, was organized; and each of these Edens had its appropriate flora and fauna, and minerals: prototypal, and typal respectively. With a little care these two are easily distinguished in the Bible story. The actual account of the establishment of the Park commences with the 8th verse of the second chapter, the preceding four verses are an introduction linking the close of the Briatic creation with the commencement of that of Yetzirah.

In this passage occurs the phrase "for the Lord God had not caused it to rain upon the earth." The word there used to express rain refers to anything that falls to earth like rain, not

to rain pure and simple for which another verb exists. It is used for lightning, for fire and brimstone, for manna, the fury of the wrath of God (Job 20:23) and the like. That which rained upon Yetzirah was the perfected prototypes of the Assiah of Briah, which had to become the Atziluth and Briah of Yetzirah, as the first step in their conversion from prototypes into types.

Their rising like a mist from the earth of Briah (*aretz* of Briah) to moisten the essence of the whole of the face of the ground (*adamah*), (or red earth of Yetzirah), is a very mystical phrase; and is strictly in accordance with the Sephirotic doctrines of emanation, which affirm the nature of involutionary creation: showing the emanation of the third stage from the second.

The stage of involution here reached is represented by the three upper lines of the Tetractys, I
H I
V H I in which the Divine Elemental Son, Adam, begotten of the Father I and the Divine Virgin H, walked and talked with his Divine Elemental Parents. Or to be more strict this was the Eden in which the elemental Angel Adam held communion with his Archangelic Father and Mother. It was not good however for this Elemental Angel to be alone; that is to say that the business of involution was not perfect until the positive force of Eden was balanced by its appropriate negative; by whose interaction alone could full Assiatic manifestation be brought about; because it was only that which was born to Eden, and projected downwards, that could begin the processes for which the whole creation was set up; namely, the evolution of a new generation of Elohim; who must in due time repeat the process by which they themselves had been brought into existence.

Therefore just as the V, or the I H V, had proceeded from the I H, so must the next principle the H (final) proceed from the V, or the I H V. It could not be by begetal, the manner in which V came to be, it had to be by division; and it was by the division of the Yetziratic typal world into a higher V, and a lower H (final) that it was done. This refers of course to the rib story; but unfortunately for the orthodox, the Hebrew Bible has nothing to say about any rib, except by a big stretch of the imagination of translators.

ADAM'S RIB

The statement that the Bible has nothing to say about any rib, may perhaps be so startling to some, that we must make our position good; and this is rather a long process. Nevertheless

in as much as the whole subject is one of the most important symbols contained in the Bible; and the projection of the physical world from the astro-mental world, is the most important natural process depending upon the principle of the projection of the four from the three; time should be given to its study; on account of its fundamental position, as the final stage of the evolution of Earth's Jehovah; I H V H, (י ה ו ה) that which is, which was, which shall be, any one, or all three); or, in fact, the law of Terrestrial Being. I H V H may be said to be the law of terrestrial being in the same sense as I H V may be called the Law of Yetziratic, or astro-mental, being.

I H V is the Divine Father-Mother-Son of Elemental Being, and I H V H is the Divine Father-Mother-Son-Daughter of Elemental being; and the latter comes from the former by the division of the Son into the Son-Daughter; or by Adam becoming Adam-Eve. The question is, How does this division come about?

The answer of the Hermetic Philosophy in the present state of science is more easy to give than it was at any previous time since the period of Ibez, already spoken of as that period of Atlantis which gave rise to the ancient tradition of the Golden Age. The Involving Yetzirah is described as the world of types, final types that is, of the forms of manifestation that are in due time to be brought into life on the physical plane, by causing them to become subject to negative gravity.

The statement that Yetzirah was a world of types implies that every form of vibration, every form of substance, every type of plant, or animal, and finally the human type in its perfection was there established. The problem was merely the materialization of these types in Assiatic substance, instead of in astro-mental, or Yetziratic material; and the establishment of the laws by which they should live, grow, and reproduce their kind.

Assiatic substance and vibration, which is subject to the law of gravity as we call it, is a replica of Yetziratic substance and vibration on much lower octaves. That is to say that the vibrations of Yetzirah had to be extended downwards by a slowing of their rates, and a coarsening of their molecules, as it were; the molecules thus became larger vortices, and in so doing developed an attribute of attraction, one to another, which the more rapid and finer vortices did not possess; and so terrestrial magnetism and electricity and other similar forces came into existence in imitation of astral plans existent in Yetzirah. The highest type of all that existed in Yetzirah was that of the per-

fect man, the Elemental Adam, an asexual being, or perhaps we might better say a bisexual being, in which the two sexes are equal and united.

To properly understand this we must remember that this Adam was not merely the type of the men of the far future; but that it was the whole of the Yetziratic World synthesized into a cosmic man, a typical resumé as it were of the creation down to date. It was this cosmic typical man that was divided by a process of polarization of itself upwards and downwards, until its lower, or negative pole became negatively gravitational in nature, and in so becoming became subject to a new force which deprived it of its previous motility; and whereby it acquired inertia, or ponderability.

This was brought about by a lowering of vibration as it is called until the astral became sufficiently physical in nature, and of sufficient quantity to form the germ of a physical plane, from which a complete physical world was to be formulated in time, according to plans made in Yetzirah. This complete physical world was the Eve of Genesis, so called by Adam because she was to be the "Mother of all living things." One of her Cabalistic titles is "The Inferior Mother."

Eve therefore came from Yetzirah by a process of division into halves, or as the Bible says sides, halves, complements.

The word translated "ribs" is Tz L O Th, which is a defective feminine plural of a masculine noun. The noun is Tz L O, and its dictionary meanings are:

1. The joists or beams of a house, and the ribs of a ship; in one instance only it is said to mean the ribs of a man, and that is in this creation story.
2. The side of a man, as at my *side*; my familiars who do not leave my *side*. Also the leaves, or sides of a double door.
3. A *side* chamber, a range of chambers, or a story of them.
4. A halting, or a fall.

Its normal plural is Tz L O I M, and a normal feminine plural would be Tz L O V Th; but the V is omitted in our text.

Next, one of the rules given by Philo Judaeus for biblical exegesis is that the orthographic, and grammatical errors, are not unintentional; and are a sure sign that an unusual meaning is hidden behind them, or that a purely mystical meaning is to be looked for. In this case the meaning is mystical, and only comprehensible to the cabalist who is thoroughly posted in the Hermetic doctrine; but it is erroneous to translate it rib, be-

cause in that meaning it is a shipping term only. And is not translated rib anywhere else but in this passage.

Eve therefore was the fully developed physical plane, that was developed from the symbolic under side of the world of Yetzirah; after its separation therefrom, and its projection downwards as the vehicular principle of the fully developed cosmos.

We have already shown the manner in which the 5 develops from the 4, we now proceed to consider the number 6.
(*To be continued*)

And a Little Child Shall Lead Them

Written Inspirationally by EDITH L. SOLLET

Mid cloistered arches ivy-grown and old, there dwelt a soul who could not free itself from earth, torn by remorse and thoughts of former evil deeds, it made its presence known to all who came to pray, and so the holy shrine became a place accursed, no solace given to soothe the aching heart, until the loving men who dwelt therein, at their wit's end to give the needed help, decided to destroy, rebuild and then, they hoped the ever present ghostly presence might depart. And so they toiled, these earnest faithful ones, who gave their lives to help their brothers' cause, tore down the walls, rebuilt, but still the wails of the lost soul reverberated through the new made halls, chilling the blood of e'en the holiest one. Until one day near-by, an accident occurred, a little child was hurt most grievously, and as it rested underneath their roof, the kindly men administering to its needs, it heard the sound of wailing and disturbed, called faintly "Someone else is hurt, I'm sorry, come to me I'll hold your hand as Daddy does my own, then you won't sob and cry so piteously." In wonderment the brothers looked, a grayish light appeared, came close, retreated, then paused near the child, who opening wide its eyes, stretched forth its hand and with a loving smile cried: "Now hold fast, God's waiting for us both." And as its little soul went forth in peace to find its resting place in angel arms, the tortured one was freed, and since that day much blessed are all who seek that shrine to pray.

Goethe the Rosicrucian

HIS FAUST AND HIS SUB-FAUST

By PEREGRINUS

(Continued)

Such high soul,—hohe Seele, or mahat is what the Gnostics term as pneumatikos, in contradistinction from the psychikoi, corresponding to the Brahmins, and Hylikoi, corresponding to the three lower castes of the Hindu system. It designates an original divine spark, an atom from the divine self-sacrifice, which came to earth by involution and is not merely a product of evolution like souls generally are. Genesis VI: 4 refers to them as "the sons of God" and John (I: 13) defines them as "Which were born not of blood, nor of the will of flesh, nor of the will of man, but of God." In the "Prologue in Heaven" Goethe calls them "genuine sons of the Gods" echten Goettersoehne. J. M. Pryse (Restored New Testament p. 44) calls such a soul "the fifth grade or supernal man," of course not the superman of Nietzsche, but one endowed with nous mens, the creative mind.

The relation between such a high soul and Goethe shall be developed in the last chapter. The full understanding of the character of such souls is important right here, because only such seem to be called to perform the opus maximum after they have already performed the opus magnum, which is in the reach of earthborn souls too. The Faust-tragedy treats both of these works, for the marriage between Helene and Faust refers to the greatest work. If there were no other evidences, though they abound, this one alone would be sufficient to stamp the Faust-tragedy with the Rosicrucian mark.*

Somewhat more difficult it is to identify the partner of Faust; Mephistopheles. He is certainly not the Devil or even a devil, because Goethe in the Farewell "to the work, though calling him the evil spirit" (der böse Geist") says good-bye to him

*The difference is, that the opus magnum unites the successful operator with the Universal Mind only, while the accomplished opus maximum reunites him to the Supreme Intellect, which creates as a male in the Universal Mind regarded here as the female part of Divinity. It must be emphasized right here, that all references to the Rosicrucian doctrine in these essays are related exclusively to the old orthodox doctrine, which is amply in evidence in the open works of old R. C. authors, and especially in their symbolism. There is not the slightest intention to reveal tenets of the present time R. C. organizations.

as to one "who was early recognized as friend and enemy." What is the essence of him, what makes such double action possible?

Usually the names coined by the esotericists of old give the key to the character of the person, often even more. Such is the case here too. According to Widmann (1599) Faust made a pact with "a spirit whose name is Mephostophiles a servant of the infernal prince in Orient." The name was well known outside of the Faust-legend too, because the Rosicrucian Khunrath (*Amphitheatrum sap. act.*, p. 123, licensed in 1598) mentions among other high class evil spirits also "Mephostophilos."

A servant on the infernal side means a dispatched power personified, i. e., a power endowed with intellect, the same as angel, or messenger, on the celestial side. Consequently its essence is identical with his masters, who is "the infernal prince in Orient." This denomination is clear enough, but may be made even clearer, because "diabolus Mephostophiles" gives the anagram: "Baphometes idolus philos." Khunrath's spelling, Mephostophilos, would change the name to Baphometos, a name derived according to Hammer-Purgstaller from Baphe-Metros. Thus the infernal prince in Orient is identified with the three-faced idol of the Templar-philosophers. (See Art. 42 of the accusations against them.)

This evidence opens up a wide field for investigation into the most secret arcana of the Doctrine. But the field is so wide that here only some hints can be given. Dante, first revealer of the Rose and Cross, champion of the Templars, reveals their three faced idol (*Inferno*. Cant. 34) as Lucifer, the fallen angel, cause of all evil, but by no means the devil. And if somebody wonders why did Dante depict him as standing on his head in the center of the earth, making winds, but frozen into an ice-block,—notabene in hell!—he can find the philosophical explanation in the second part of the *Philosophia Moysaica* (1638) of another Rosicrucian; Robert Fludd, though using Kabbalistic terms, he does not mention Lucifer by name. The modern Rosicrucian Eliphas Levi in the preface to the second part of his "*Dogme et Rituel de la Haute Magie*" explains the soterology connected with Lucifer from another point of view. Even the faithful Jesuit Kirchner (*Ars magna lucis et umbrae* p. 533) states that: "like the celestial sun with its invisible heat generates everything in a terrestrial way, the terrestrial sun with its invisible heat creates and regenerates everything invisibly." He identifies this occult force as a manifestation of the Spirit of the Lord in the aspect of which sulphur is the proper name.

There is even a direct evidence in behalf of the close connection between Lucifer and the Faust tragedy. To the first edition: "Faust, ein Fragment" the well known design of Rembrandt was attached, representing Faust as he looks at a window, where in radiating light a talismanlike symbol, a pentacle, appears. It is composed of three concentric circles, in the innermost of which there is the cross of Andreas bearing in each of the four angles a letter of the most ancient Rosicrucian symbol, the I N R I. This makes it evident, that the Faust legend is ab ovo a Rosicrucian composition. In the two outer circles some of the usual barbaric words used on talismans are dispersed. Remember the old rule: "do not change barbaric names" Why? Because, though meaningless, put together they furnish anagrams like in the present case, where the anagram is: "In Satana maled. latet mirab. arca. mag. dr. art." Of course this cursed Satan, in whom is occulted wonderfully the great arcane of the doctrine of the art, is but Lucifer, the accursed light-bearer who in the form of the Serpent opened by his wise advice the eyes of Adam and Eve.

Returning from this long, but necessary digression to Mephistopheles, we may form now a clearer idea concerning his essence and consequently his role in the tragedy. Being in essence identical with his master, "the infernal prince in *Orient*," he is not a devil, but only, as the prologue in heaven states, "must work as devil." But originally he is one of the sons of the Inverted God, the so-called Adversary, he represents "the spirit that always denies." But he defines himself as: "one part of the part, which at the beginning was everything, a part of the Darkness which bore the light." Note the remarkable identity between this hermetic tenet and the cosmogenesis as described in the stanzas of Dzian. Indeed Goethe twice calls Mephistopheles "the wonderful son of chaos." He is also "part of the power which always wishes to do some evil, but always causes thereby some good."

All this makes it evident, that Mephistopheles represents a part of the creative power, condensed at the materializing pole, not essentially evil—in fact it is the very instrument of salvation—but the exclusive cause of all evil, because it is misused by men. He represents lust, the tempter by lust, his essentially lewd being is manifest throughout the whole tragedy up to the last act.

The female characters of the poem, Margarethe and Helene, can be more appropriately explained in the acts in which they appear, and thus this overture might be closed. But to as-

sure "weaker brethren" that the method applied here as well as in the following papers, viz., the method of confirming the esoteric exposition of the subject-matter by relying on single phrases, even words, is the proper and legitimate one, quotations from Goethe might be added.

He wore (an Zeller 1828 Juli 26): "I think, a good head and sense shall be necessary, if some one wants to dominate everything occulted (*hineingeheimnisst*) by me herein," i. e., in the Faust. Also: (Reimer, Mittheilungen II, 570.) "Here it is now, no matter how it did or not succeed; and though it contains yet problems enough, and by no means all their explanations, it certainly will give pleasure to him, who understands signs, hints and gentle intimations; such one shall find even more as the poet could give." Yes, because he finds what the exotericist, the Rosicrucian has given.

EVOLUTION

As the pigment to the painting,
As the note is to the song,
The letter to the alphabet,
As to time minutes belong,
As the drop is to the ocean,
As the grain is to the sands,
So the soul of man forever
In circumference expands.

As the sun to the electron,
As the river to the brook,
As this tiny world we rest on,
To the universe, a nook;
Evolution in its stages,
As the forest to the tree,
Is the splendor of the ages
Promised to the soul of me.

FLORENCE ADA REID.

Occult Story

THE REINCARNATION OF A GENIUS

By C. K. ALDEN

(Continued)

"I'm looking up my ancestors," wrote Laurence to Eric. In the books I am studying with a view of becoming better acquainted with myself and my possibilities, I find constant allusion to the transmission of traits and characteristics from one's progenitors; this led me to an investigation: during the research, I discovered something that interested me deeply.

"I have always wondered where that insatiable yearning to paint had its source. Now I know. On my mother's side I am descended from C—, who was the most famous idealistic painter of his time. His story was tragic. At the height of his career, when he was burning with the desire to transfer to canvas the vision that would make his name and fame ring through two continents, he was stricken with paralysis. His right hand and arm became useless.

"Imagine, you who love to paint, the torture of the ten long, weary years that followed his undoing, before release came in death. No wonder that his children and his children's children have been torn with the throes of agony of unsatisfied longing!

"I remember now, in the light of this knowledge resurrected, a little scene of my very earliest years. As plain as if it happened but yesterday I see this. My mother, young and beautiful, stands at a window resting her head against the cold glass; she looks at the slender trees shaken and tossed by a whirlwind; her eyes are large and dark, her cheeks flushed with excitement. My eyes followed hers, as my child-eyes ever followed her every moment.

"'Laurence,' she says tenderly, 'what do you see?'

"'I see the wind' I answer.

"'Bless you, dear, I see the wind also: I will paint it; I must. What does the wind whisper to you, Laurence?'

"'It makes me feel happy here' I say putting my hand on my heart. It makes me feel big and strong. I want to be tossed about like the trees.'

"'So you shall' she says with a laugh. In a lower tone she whispers, 'it may make me express what I feel.'

"We go out together in the wind and rain. She holds my hand tight while we run in the teeth of the wind. We stumble over the branches, snapped by the force of the gale: the drops run down our cheeks, the wind moans and shrieks: we listen and laugh: finally she breaks into a weird song, a song I never heard her sing before.

"'Come, Laurence,' she cries, 'we must go in quick.'

"She drags me breathless to the door, calls a servant to dress me in dry clothing, and when I creep down the stairs, I find her at the organ in her rain-soaked garments, playing note by note, as she sings, the song that the wind taught her. I remember her saying in later years, 'Yes, I can improvise fairly well, write verses and sing tunefully, but I long to bring the soul out of the marble, to make live figures on canvas! I shall never be satisfied until I do.' Poor soul! she went down to her grave longing.

"Sitting here in the studio, Eric, with all the tools, but no skilled workman to handle them, I feel my mother's longing surging within me. Nay, I feel a stronger force tugging at my heart-strings. It is the spirit of the painter C—

"I have met Miss Earle once since you went away. It was in the art gallery. She misses you terribly, Eric. I am to lend her some books and shall see her occasionally. I wish you success and a speedy return to her."



Agnes was in her studio. In vain had she tried to put the finishing touches to a sketch: the right expression would not come. Just then Valentine's card was brought her and she ran down to the reception room, as eager as a child.

"I have brought the promised books myself," said Valentine: "from a selfish motive partly, because I have something to confide. May I trouble you a little with my confidence?"

Agnes drew a comfortable chair, saying "I am pleased to be considered worthy. Many men dare not confide in women."

Laurence untied the package of books and took one therefrom. "I shall read a passage from this," he said: "thereon hinges my story. I sat in the studio at twilight, day-dreaming. All day I had been tormented with a craving to paint: it had driven me to the studio, where I had studied Eric's unfinished sketches and had glared at the clean canvas so fiercely that I expected to see a painting emerge from its depths.

"I sat facing it, in an arm-chair. This book lay at my elbow

and taking it up, I read this passage: 'the man of today is in a measure the echo of his ancestors, and the vibrations of his soul are often the response to something that vibrated of old in the grey distance of a dozen centuries.' To understand how much such a statement would interest me, you must make the acquaintance of my illustrious ancestor." Then Laurence told her about the unfortunate painter.

Agnes listened intently. She leaned forward as if fascinated.

"I felt drowsy: I dropped off into unconsciousness," went on Laurence. "Something stronger than I could resist forced me to my feet. With halting steps, as if feeble, I walked to the easel; there I arranged everything as a skilled painter would, feverishly, though, because it seemed to me that the time would be short. I was not myself, of this I was certain. I was saturated with inspiration. Someone had taken possession of my soul: a more powerful embodiment. I seized the brush: there was an outline on the canvas: I followed it. I painted as if guided by an unknown hand. 'Faster, faster,' something whispered within me: faster, faster my brush plied upon the canvas.

"I was so weary, so worn with excitement that the brush at length fell. I stooped to pick it up and awoke. I was standing at the easel; the moonlight streaming in shone on the canvas and revealed a painting!

"Under the inspiration of some unseen power, I have become a painter. Rude and rough as it is, there is a soul, a charm in that mystic painting that held me captive: I could not look away from it. Finally, thoroughly exhausted I crossed the room to my easy chair. I passed a tall mirror on the way: I looked at myself. It was not I! It was the painter, C—! While I stared at the reflection, my right arm fell to my side. I could not raise one finger!"

Here Agnes stretched out her hand and feverishly grasped Valentine's fingers. He thrilled with the touch. She drew her fingers quickly away saying, "It was all a dream, a frightful dream: your hand is moist and warm."

"Resting on the chair," went on Valentine, "where I lay more dead than alive, my normal development and condition came back gradually to me. I have locked the studio, but I feel a magnet drawing me back. Shall I let the demon take possession again?

"Is there really a painting on the canvas?" whispered Agnes: "what is the scene? It makes my blood run cold to think of it."

"Have I frightened you? Forgive me! In my selfish desire for sympathy, I have burdened you with my dreams and phantoms."

"Not so," protested Agnes, quickly. "I'm not really frightened; only a little creepy: go on."

"I should call it 'Victory.' A man and woman stand clasped in each other's arms upon a slippery, slimy rock. There is no escape from drowning: The storm is raging; the wind rushes and tears at their garments, tossing the ink-black water in great waves to their waists. They are swayed by the force of wind and sea, but their faces are lit by the light of love; they are on the Mount of Transfiguration, where the earth, storm, tide—all are forgotten in the knowledge of the union of their spirits."

"That is all there on the canvas?"

"All that and more. Come with me!"

Without question Agnes followed him.

"Let no one interrupt us:" said Laurence to his house-keeper. "This is the artist, Miss Earle: she has come to see Mr. North's paintings" and the unimaginative woman believed him.

Laurence led the way through a dimly lighted hall into the studio. Before she became accustomed to the light of the room, Agnes realized that her eyes were resting on a masterpiece. Rough and unfinished, but suggestive in every line and tint of the work of a painter.

"I feel," said she looking tremulously around," as if we were not alone."

"The painter is here," said Laurence. "I feel his presence and I am seized with an overwhelming desire to go on with the work."

Overcome by the weirdness of the scene, by the strangeness of the manner of Valentine, who seemed entering a trance, Agnes tried to find the door.

At this moment, Laurence turned his eyes upon her. There was a strange light in them: he was transfigured. She gazed enraptured on his face: it was the awakening of a soul. Was she dreaming? No, for Laurence was speaking in a voice deeper, richer than his own.

"Do not fear me. You can help me much by staying. Sit there!" He drew a low chair to the window facing the sea. Every sense strained to the utmost, Agnes saw the beacon light whirling steadily around miles away,—she heard the voices of the sea.

"I will stay," she said quietly, "I am not afraid."

Valentine approached the easel, arranged the brushes and colors and began to work. He was unconscious of everything save the scene before him.

The man and woman stood out from the canvas, limbs rounded and firm like flesh and blood. Agnes saw them sway when the waves rolled over their feet. She saw down to the heart of the sea where wrecks lay, and here and there a dead face, with the peace of forgetfulness upon it: she saw creeping things, stunted, dwarfed vegetation, coral and shells.

She turned to the faces of man and woman. Laurence ran his brush gently down the woman's hair: it was auburn like the hair of Agnes. He touched up the eyes, the mouth, a dimple in the chin and Agnes watching him saw her own face grow beneath the brush. She waited: Valentine's brush was passing over the features of the man. A touch here, a touch there and lo! it was Valentine himself looking in her eyes, looking into her very soul.

She seemed to have changed places with the woman in the picture. The creeping, crawling things of the sea were on her feet; she was drenched to the skin; she heard the roar of the tempest, a sea gull's screech: she knew there was no hope, but she had never been so happy before. She felt the clasp of a strong man's arm around her waist; she leaned against him and was content. Death seemed very easy to endure, for she thought of the awakening in Paradise together. She looked out at the boiling, seething sea around her; another wave came rolling in: she swayed and fell from the chair.

"Was it all a dream?" she asked when consciousness returned. "No, no! I am here and you? What has happened?"

Valentine leaned over her, bathing her temples. "You fainted, while the ghost and I painted," he said.

(To be continued)

Ancient Craft Masonry

MASONIC GEOMETRY

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"JEHOVAH"—THE INEFFABLE NAME

(VI Continued)



In our second figure (2) *we perceive another startling relation of the JHVH trapezoid to the 3-4-5 principle as displayed in the arrangement of three rods of those relative lengths, respectively, so that the two sides, added, equal the longest rod. It is a most significant fact that while three "Squares" are the symbols of the three ancient Grand Masters among the "Speculative" Masons, these three rods are the time honored symbols of office of the three Grand Masters in "Operative" Masonry

and a Lodge of operative Masons cannot be opened, until each has deposited his rod upon the table, so that the three, together, form the Pythagorean* triangle.

Dr. Charles H. Merz, the historian of "Guild Masonry," says that the true "loss" which Masonry sustained was the wand of the *third* Grand Master, for upon the right use and knowledge of this rod depend the valuable trade secrets of the guild."

The rod in question is self-evidently, that of the Sun (5), which, in the Egyptian trinity was represented by *Horus*, this "loss" corresponding to the *Aphanism* or death of the Sun god, at the Winter Solstice. In Nature, it is the "plane of the Ecliptic" or the diameter of the Earth's orbit, drawn between the Solstitial points.

One of the most important evidences which we possess of the inspiration of the Hebrew *gnosis*, by the qualities of this figure, is the character, which it presents, when intersected as shown in "3" and "4," of an invert *Hexagon*, that is to say—



The Egyptian god Bes, with the five plumed head-dress.

* See Azoth for September 1920.

when divided, horizontally and diagonally, both ways, it reveals itself to be composed of six triangles, each of the inner angles being one of *sixty degrees*. The symbolism of this, is that of the creative act, in the bringing together and concentrating of diffused light, at a focus, and the natural manners in which the figures of the *Mogun Dovid* or six-pointed Jewish star and the "Cubical stone" are geometrically evolved from the circumstance cited are eloquent explanations of the long occult association of both of these figures, with the ineffable Name of *Jehovah*.

In the fifth example (5) we encounter a proposition of the highest theological, antiquarian importance, probably the most important of all involved in the study of ancient religious symbolism. Its correct comprehension will go farther to attest the extreme age and ubiquity of the "Jehovah" cult, than volumes of mere affirmation. The JHVH trapezoid is, here, divided into five almost horizontal strips, equally spaced at the top, unequally at bottom. Experiments with this figure show that almost all the leading theorems of cosmic Geometry may be described by lines drawn from point to point on its restricted surface.

The triangles of equal Circumference and Area are shown, as examples of the method, *ergo* the "Keystones" associated with these particular problems are there, recognizable in the three centre strips and the single centre strip respectively.

The triangles of equal Circumference and Area are shown its identification with the peculiar head-dress of the Egyptian pygmy god, *Bes*, concerning whom the writer, long ago, formed a conception, that this extraordinarily grotesque and yet highly seriously considered figure of the Egyptian pantheon, was none other than an Egyptian symbolic conception of the Semitic *Jehovah*. A great number of reasons conduce to this belief. Firstly, the pygmy stature is that associated with the divine Creator, *Ptah* or (*Ptha*), who was always so represented. This word, from the Sanscript *Pitar*, is "Father" or "Progenitor" and the root of *Pater* and other similar words. As *Jove* is but a modification of JHVH, so *Jupiter* is derived, not from the forced *Dyus pitar* or "Dawn father," but from *Jahu-Ptha*, just as the Babylonian *Ishtar* and *Marduk* (*Venus* and *Jupiter*) became the *Esther* and *Mordecai* of Hebrew legend. An analysis of the *Bes* figure, shows that



A conventionalized figure of the Egyptian god, *Bes*

it is a speaking type of the Zodiacal *gnosis*. Upon the head are the feathers of an *Eagle*, the eyes, nostrils, ears and protruding tongue are those of a *Bull*, the mane and tail, those of a *Lion* and the mis-shapen body of a *Man*. Usually the figure is of an exaggerated phallic type, it is the same which is gradually softened into the winning personality of the Syrian Dionysius or Bacchus, who retains the lion or panther skin, just as Greek coins show the exquisite *Apollo* type to have slowly evolved from the repulsive *Gorgon*.

Representations of the god *Bes* are extremely common, during the early Egyptian dynasties, ranging all the way from elaborately designed and colored figures to the scarcely more than hieroglyphic presentations on scarabs and seals. The latter

are very valuable, however, because we find the simpler conventional figures to have been equally popular among the Syrians and Phoenicians and to have persisted so late as to have appeared on Punic and Celt-Iberian coins of Spain. The head of *Bes* is always marked by *three* or *five* upstanding feathers, the latter often mere scratches and in the more artistic representations, completely conventionalized. I have, however, the good fortune to be



Coins of the Phoenician settlers in Spain, *Bes* as "*Baal*"

able to show a sketch of a clay figurine of *Bes*, in which the form and markings of the *Jehovah* trapezoid (Fig. 5) are completely recognizable. There is also no doubt in the world, proof of which I hope to submit at a future date, that the Egyptian god *Bes* crossed the Atlantic and played an important role among the prehistoric American races. The *three* plumed *Bes*, or *Baal*, is almost as important as his *five* feathered precursor. The *three* alone, are merely the *three* centre ones of the *five* group embodying the *Keystones* of Equal Circumferences and Areas. In some respects, the triple plume, which it must be well marked, is simply a dissimulated *Masonic Keystone*, split horizontally into *three* pieces, has become far more famous than the *quintuple* figure. Its conventional representation, merely three downward strokes



Egyptian 3 x 4 Amulet with *Bes* and solstitial pillars

having lost its original significance has been explained in many ways, as it has persisted through the ages. Springing from the head of the tailed mannikin god, it became interpreted as three rays of light, concerning which Churchward has a number of interesting observations on pages 188, 189 *et seq.*, of his "Signs and Symbols of Primordial Man," which also carries a fine plate picture of *Bes* (page 154). The "split Keystone" and its relation to the circle squaring formula must, at one time, have been a secret of Masonic craftsmanship, for we find it included in the original Masonic symbolism. The



Phoenician gem, a five-plumed Bes

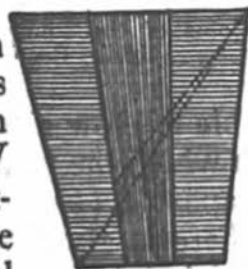


Large Egyptian Scarab three plumed Bes, between two serpents

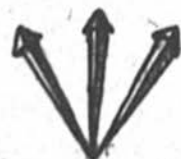
old Masonic diplomas of "Independent Royal Arch Lodge, No. 2, of New York City, exhibit three super-imposed Arches, each of which has a tripartite Keystone, from which the centre section has been removed and laid on one side,—so that the candidate could be lowered through the breaches, by a cord. Among the Hindus, the three strokes on the forehead, are marks of the worshippers of the Brahmin trinity and they are also shewn by Catholics as the three *Nails*, employed in the Crucifixion of Jesus. They are likewise, exhibited on Babylonian Cylinder Seals,

in various ways.

The Sixth figure (6) is valuable, first, in showing the derivation of the Solstitial pillars in the Masonic lodge (See "The Zodiac in Freemasonry and Religion"; *Azoth*, Vols. V and VI.) and, secondly, in showing in geometrical terms of the 3 x 4 proportion, that the Square Breastplate of the High Priest of Israel with its twelve 3 x 4 divisions, was but, as Philo of Alexandria, has indeed termed it, representative of the *Logos* or "Word," i. e. J H V H.



The "Split" Keystone



Nails of the "Passion"

In figure Seven (7) we have the demonstration of this Jehovah trapezoid cut into six triangular sections of precise angular dimensions, a figure which had a great influence in the delineation by the Egyptians of the forms of their god Osiris (*Asar* or *Ausar*) whose arms and shoulders, together with the Shepherds Crook and Harvester's Flail (*Aries* and *Virgo*) which he carries, as emblem of the Spring Equinox,

are always posed to present this JHVH figure, at an angle of 47° .

Figure Eight (8) presents the foregoing six triangles, in question, so disposed as to form an oblong in the centre of which a smaller one of $5 + 8 + 5 + 8$ (equalling 26 or JHVH) supplies a pattern of the Great Pyramid.

The foregoing would seemingly furnish food enough for reflection, but what are we to say when we find that this same Jehovah trapezoidal pattern, was that of the "Aprons" worn in mystic rites by the vanished priesthoods of prehistoric Mexico and Peru? Colossal statues of the Mayan gods still survive in the jungle fastness of Quirigua, Guatemala, copies of which may be seen in our own American Museum of Natural

History, the which are elaborately arrayed in Aprons of the unmistakable "Jehovah" pattern.



Egyptian pectoral amulet five-plumed Bes head, in 8×9 oblong

Numbers Nine (9) and Ten (10), of our Key plate, introduce us to a totally different set of considerations, which however when examined, but serve to confirm us in our contentions concerning this remarkable figure. They show that the numerical factors of the cosmic plan, based upon the Great and Sacred Name of Jehovah, are also derived

from the same geometrical figure. For instance the numbers 10-5-6-5 (JHVH) divided through the number of degrees in one Zodiacal sign *i. e.* "Thirty," give us the correct length of the Solar Year. One would hardly be inclined to credit this but the formula is found in the inscription "KDSH L JHVH" or Holiness to the Lord" on the mitre of the same High Priest who wears the sacred "foursquare," as a Breastplate, "through which Jehovah speaks." The letter "L" in the Hebrew, has the numerical value of "30" through which the letters of the Tetragrammaton are divided to produce this result. KDSH (*Kadosh*), as it was inscribed, in Aramaic letters, on the High Priest mitre, has a value of 324. ($20 + 4 + 300$). This is the sum of $144 + 180$, which numbers, multiplied together, supply us with 25,920, the exact number of solar years in a complete Precession of the Equinoxes. The last and tenth figure supplies us with the clue to this embodiment. The operation known as "trisection," one of the Pythagorean problems, divides the central area into three similar triangles of graduated di-

Without a mind, man could neither control nor operate his body, which is absolutely without vitality or power of its own. It is an instrument of the mind, whose orders it obeys. While brute force is often resorted to, it has long been recognized as the crudest expression of mental power. The average intelligence of the world still functions on the plane of the conscious mind, regarding the physical as the realm of cause and brute force as its most potent instrument.

At one time man was the sport of the elements, the creature of circumstances and the slave of environment. He was a self-acknowledged "worm of the dust." That crude plane of understanding has been passed by the developed man, who has come to recognize the power of thought in the affairs of his life. It is realized generally in the progressive philosophies of the day that it is one's thought—with his resultant attitude of mind—that determines his physical and material environment; attracts what comes to him and keeps away that which it repels.

The results of man's substitution of a mental basis for a physical one, his acceptance that the mind is the realm of physical causation, has been tremendous. His understanding of the conscious and subconscious aspects of mind has opened up still another world to him. It is now realized that genius is potential generally, and may be developed intelligently. Many have already made use of the new knowledge and demonstrated wondrous mastery of the physical body and material environment.

This is but a promise of what man's future is to be. He has yet to come to an intimate knowledge of the superconscious aspect of mind. He is destined to as great a future revelation in his understanding of life as his past in reference to material objects. His increment of wisdom will be as extraordinary as has been his advance in thought in working out the wondrous inventions of modern days.

Man's substitution of a spiritual basis for a mental one will result in a progress even greater than followed his previous acceptance of a mental basis. Man is a Spiritual Being and he may wield spiritual powers, making direct use of the energy that thought but indirectly contacts. Spiritual direction releases powers far transcending those to which thought may relate itself.

The greater powers may be exercised only by one who understands their rightful use, and comprehends the results of their misuse. The price of spiritual power is self-control, the result of wise direction of thought power when illumined by spiritual ideals. One could hardly expect to be invested with

power until he knew how to control or regulate it for constructive purposes, and one may exercise outwardly only that which he already possesses inwardly. Self-control seems to be a small price to pay for spiritual dominion.

The mental realm is one of analysis, differentiation, separation, contest, conflict and opposition. It is the amphi-theatre for attraction and repulsion. To the mental victor belongs the physical spoils, and the victor is one who wields his thought weapons to the greatest advantage.

Wonderful as are the methods of the thought realm, they are crude as compared with those of the spiritual. With the spiritual lever in control one accomplishes with far greater ease, because he operates in harmonious accord with the higher laws, which with the least friction turn the wheels of mental and physical activities. There is an easy way of solving difficult problems; there is a simple method of dissolving the perplexities of appearance! Its basis is spiritual realization.

Fundamentally, life is spiritual. Being expresses itself mentally and manifests physically. Physical existence is a fact, and it must be accepted as a necessity of soul unfoldment. It is the avenue of approach to ones conscious realization of innate divinity. Physical existence consists of a continuous series of experiences; and existence and experience are identical and equally necessary.

Life manifests in individual forms environed by other forms; and that which is seemingly without and is related to any particular form constitutes its environment. Manifested life and its environment act and react on each other, and each one that partakes of any experience gathers such wisdom from it as it provides and to which he is receptive. In this manner, each manifested form undergoes constant change; and the basic problem of any individual form of life is to maintain constant harmonious relations with an ever-changing environment.

The tendency of individualized life in general is to manifest itself in increasing accord with the ideal of its own plane of existence. As the continued existence of each plane is essential to the support of the next higher one, it is evident that only certain individuals in each group may be permitted to cross the threshold of a higher realm. The mineral, vegetable and animal kingdoms, from which human existence has proceeded, all remain to minister to him and are essential to his welfare. They constitute the material foundation of his physical existence.

A careful examination of the most variable and plastic

forms of the mineral kingdom demonstrates clearly that the ideal of that kingdom was that of vegetation; the ideal form of the vegetable kingdom was evidently the animal; and the aspiration of the animal kingdom was the human form. Only the most progressive species were able to make these changes, even under peculiarly favorable conditions; and it is more than doubtful if conditions will ever again recur that will permit of similar graduations.

In each successive kingdom of existence, the time has been shortened materially for the development of its more progressive forms into a higher realm. It took longest for the mineral kingdom to graduate into the realm of vegetation, and the time since man appeared on earth is very limited as compared with the immense intervals that elapsed before that event.

The time is now approaching when a "new" race is about to come into existence; new in the sense that its accepted foundation of thought and bases of action will be in vivid contrast with those now entertained generally by mankind. The results of such a change must be tremendous and far reaching.

The problem now confronting the progressive individual is how to understand, comprehend and put into activity those qualities and attributes that will entitle him to enter the new life. In order to do this, it will not be necessary for him to deny his reason or to close his eyes to facts. What is essential is a different and loftier interpretation of fundamental conceptions. The basis of this change will be his realization of himself as a Spiritual Being, with all of its necessary implications; including an inspired thought consciousness and an illumined physical manifestation.

The New Race will neither cease to be physical, nor will it dispense with any of its present faculties and functions; but its recognized motive power will be as superior to that which it now realizes, as electric and magnetic forces are to mechanical and physical ones. The New Race will function on a higher plane, where, in the light of its greatly increased powers, its present problems will seem comparatively trivial. It will mark a New Era of Human Evolution.

Theosophical Talks

LETTERS THAT MAY HELP YOU

By ASEKA

(Continued)

DEAR FRIEND....

To continue from last letter:

His words coming as they did,—not from the brain, but from the heart,—went to the hearts of the hearers; being in possession of the truth, "*he taught as one having authority, and not as the scribes,*" (Matt. VII, 29) who repeat what they have learned in books.

There being only one absolute Truth, being universal, it is seen alike by all who are able to perceive it; and ever since the most ancient times *Divine Wisdom* has taught the same doctrines through the mouths of the wise. Hermes Trismegistus, Confucius and Zoroaster, Buddha and Jehoshua, Plato and Socrates, Saint Martin and Jacob Boehmen, Paracelsus and innumerable others have taught the same truths more or less complete, and each of these teachers clothed them in a form most suitable to his own understanding or adapted to the comprehension of his disciples. For instance:

"The wise man, ever devout, who worships the One, is the most excellent; for I am dear above all things to the wise man, and he is dear to me."—Bhagavad Gita, VII, 17.

"Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy soul."—Matt. XXII, 37.

"He who is the same to friend or foe... to whom pain and blame are equal; who is silent, content with every fortune, steadfast in mind, and worships Me, that man is dear to Me."—Bh. Gita.

"Let us live happily, not hating those who hate us; let us dwell free from hatred among men who hate us. Let a man overcome anger by love, evil by good, the greedy by liberality, the liar by truth."—Dhammapada.

"Love your enemies; bless them that curse you, do good to them that hate you, and pray for them that persecute you."—Matt. V, 40.

The story goes on to say that the teaching of Jehoshua stirred up the resentment of the church authorities of that day. Such language as: "Open your hearts and see the image of the true God within them. He is not to be found in man-made temples and churches; and if any one tells you that Christ is in

this or that church, do not believe it, but seek for God within your own heart. Let not the Pharisees and the scribes and the intellectual powers of your mind mislead you, but listen to the divine voice of Intuition which speaks at the centre of your own soul," was well adapted to exasperate the priests, parsons and ministers of that day, because they knew full well that if the advice was heeded, their fat livings would fall away from them, and they, like the rest of the population, would have to get out and hustle for a living, instead of being parasites on the body social.

"The spirit of Wisdom," he said, "that speaks in me and through my lips, and whose voice every one of you might hear within his heart if he knew how to listen to it, is the Way, the Truth, and the Life." (John VIII, 12) "He who has become conscious of the existence of that light within his soul will not die, for he then lives in the light, and the light lives in him." (John VI, 57) "I am not asking you to believe what Jehoshua says, but I ask you to seek for the truth within our own selves, so that you may *know* that the truth is speaking through me (John V, 30) for the truth is self-evident to those that are true, and requires no other certificate but its own self (John V, 36). Salvation must come from within yourself; it does not come from without. It cannot be bought with sacrifices nor be conferred upon you by a clergyman, but it is attained by the sacrifice of yourself. If the spirit of God does not live within you, how can you expect to live? (Romans VIII, 8) for the spirit of God is Life and is immortal in Man. The Gods which men have created are the servants of their churches; but the true God is greater than the church. There is no temple worthy to be the residence of the God of Humanity, but the living souls of those who are pure in their hearts (Luke XVII, 21).

There was an old law, which said that whoever attempted to create contempt for the prevailing method of worship, or to cause disrespect in regard to the established forms of religion, should be stoned to death without the privilege of a hearing, without judgment, and without defence. According to this law, Jehoshua had many times incurred the penalty of death, but the Pharisees did not dare to arrest him, on account of his great popularity; but an event occurred which brought on the end.

As the mind of man, the temple of the living God, becomes converted into a stable and trading shop if selfishness is permitted to enter, likewise the temple of Jerusalem had become converted into a stable and market-hall by the selfishness of the Pharisees. The courts of the temple and even the interior halls

were filled with stalls, where merchants sold their goods, and the noise made by the seller who praised his goods, and the buyer who attempted to cheapen the price, penetrated into the innermost sanctuary. (How like to our modern "bazaars," strawberry socials, fairs—with their adjuncts of gambling devices to get money for the "church"!)

Grieved at this desecration, and while carried away by his ardor, he overthrew one of the stalls where trinkets were sold, and his enthusiastic listeners followed his example. Immediately the selfish passions of the audience were aroused; their instincts told them that an opportunity had arrived for plunder, and a fight ensued, during which the merchants lost their goods and were driven from the temple, while thieves enriched themselves with their stores.

This unfortunate occurrence broke the spell by which Jehoshua ruled the hearts of the people. Brute force can never be an ally for the promulgation of the truth. Wisdom is a spiritual power, and external measures are useless for its purpose unless they are guided by wisdom. For one moment only the great reformer had lost the mastery over himself, and now a crime had been committed. At that moment he had ceased to be a representative of the truth and had become an offender—not merely against the laws of the church, but against the divine law of justice. By this act he had ceased to be a reformer, and had become a disturber of the peace.

Finally, he was arrested, and led out of the city to a hill where he was stoned to death—according to their law.

After he had expired, they nailed his body upon a wooden cross and left it there exposed as a warning to all who might henceforth dare to defend the truth against superstition and scepticism, and the hate with which they regarded him has descended upon their successors, so that even now, when the latter refer to *Jehoshua Ben Pandira*, they speak of him merely as the man whose name ought not to be uttered.

His followers took the corpse down from the cross and buried it secretly, so that it should be no more desecrated, for they looked upon their Master with great reverence and almost worshipped him as a god. In fact, the belief that the *person* of Jehoshua had actually been a god gained more and more credence among the ignorant, and there was especially one man, named *Peter*, who, having been an ignorant fisherman, had become one of the disciples of Jehoshua, whose teachings he could not comprehend, and who now began to teach this erroneous doctrine. He was seriously opposed by *Paul*, a man of superior

understanding, who taught that the universal God could not be a mortal man; but that He was eternal and omnipresent; that "He is before all things and by Him all things exist" (Colossians I, 17) "and that *the Christ* is likewise an eternal, omnipresent principle, the first born and greatest of all spiritual Powers, constituting Himself the head of that universal spiritual Temple, wherein the Spirit of Divine Wisdom in his fulness dwells, and which not merely embraces all mankind (Col: III, 11) but the whole of the Universe with all its inhabited worlds; that "church" whose High Priest is the Truth, whose dogma is universal fraternal Love, and whose knowledge comes to all who open their hearts to receive it. (Col: I, 27).

Peter, whose spiritual perception had never been opened like that of *Paul*, and who was, moreover, a vain and ambitious person wanting to rule and occupy the place of *Jehoshua*, taught that men could not be saved by the attainment of Divine Wisdom, but only through the authority of the church; and as there are always more people willing to take the easy road and submit to be saved by somebody than such as are willing to save themselves, the doctrines of *Peter* found more adherents than those of *Jehoshua* and *Paul*. Thus the darkness of ignorance was re-established upon the Earth, and the sacrifice of *Jehoshua* to Truth was, to a great extent, rendered useless by those who claimed to be his successors.

(Yet more to come)

ASEKA.

TO MY LITTLE BUDDHA

My little Buddha, compact all of brass
 With slant-shut eyes and closely turbaned head,
 I hold you in my hand and meditate
 On all the great, grave words that you have said.
 You are most wise, you followers in millionteens;
 You count your followers in millionteens;
 And slow but sure the Occidental world
 Toward your philosophy and teaching leans.
 I am not Christian, no, nor Pagan, I
 Select my teachers from all ages, creeds;
 India, Egypt, Greece and Rome, their gods I love,
 Their symbols, images, their bibles, beads.
 American, of Saxon lineage,
 Roman and Celt have blended in my blood;
 But my soul's life is older far than these.
 My incarnations antedate the flood.
 After these many lives, these changing scenes,
 My pilgrim soul returns unto the Sun;
 The circle rounded, Orientward I turn,
 And, being many, I become the one.

LOUISE HEALD.

Astrology

WHO WILL BE PRESIDENT??

What Our Astrologers Say

We have asked a number of our prominent Astrologers to study the natal and progressed horoscopes of the two candidates for President and to give us their opinions, based on that study, as to which of them will be elected. We believe that these personal charts should clearly indicate which of the two gentlemen is destined to the high honor and position and that reference to the horary figures of their nominations should not be necessary.

Knowing that our knowledge of the art is more or less elementary we hardly expected to have a unanimity of opinion, and the contrary findings emphasize the fact that as yet there is no firm and recognized basis of interpretation which will unerringly point in one direction only. Whether Astrology will ever become a reliable and fairly exact system of divination is a difficult question to decide. There is sufficient evidence to show that it is possible, but until much more is known of it we have to trust to the astrologer and his ability rather than to generally recognized and accepted principles.

In a science of this kind there should be no room for personal prejudices or partiality to sway the judgment.

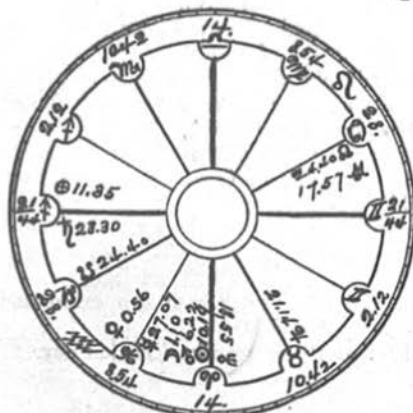
Certain positions and aspects in a chart must be capable of answering a specific question in a definite way, or reliance upon Astrology is both foolish and useless. Either it is an exact science or not, and the sooner we can prove which it is the better for all concerned.

We requested our Astrological friends to give, as succinctly as possible, the reason for their conclusions, and where this has been done we print extracts. We also give the horoscopes of the two candidates, with progressions to Election day. These should prove a valuable and interesting study to our readers and may help toward a more generally accurate interpretation in the future.

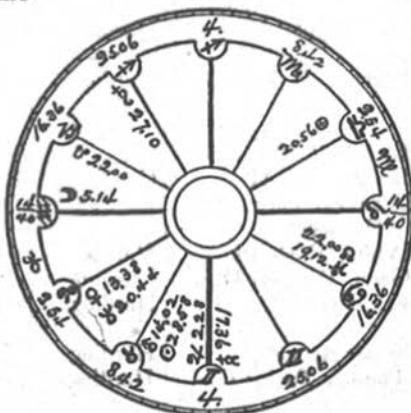
MICHAEL WHITTY.

GOVERNOR JAMES M. COX

Born March 31st, 1870, shortly after midnight
Jacksonburg
Ohio



Natal



Progressed

SENATOR WARREN G. HARDING

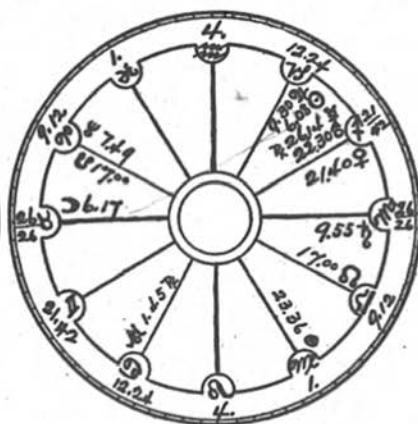
Born Nov. 2nd, 1865, 2 p. m.

Blooming Grove

Ohio



Natal



Progressed

SYNOPSIS

Name	Candidate	Remarks
MAGI ZARIEL	Harding	Based also on additional study of horoscopes of Vice-Presidential nominees. Both figures about equally balanced. Some miscarriage of hopes on both sides clearly indicated.
Ed. PROPHECY	Doubtful	
Higbee, Roscoe B.	Cox	
Stevenson, A. Z.	Cox	
Walrond, Capt. Geo.	Cox	
Settles, Dr. J. Calvin	Harding	Seems almost a tie. Will be one of the hardest fought political battles. A little doubtful of results.
Braganza, Prof. C.	Harding	
Earley, John B.	Harding	By small plurality, after much bitter opposition. The deciding factor the lavish expenditure of money.
Warren, E. B.	Harding	
Underhill, Howard	Cox	A very close election.
Refsnider, I M.	Cox	
WEBBER, PROF. C.	Harding	Birth horoscope of Gov. Cox more favorable.
HENRY,	Harding	
White, Frederick,	Harding	But a close thing.
Gann, William D.,	Harding	
Fry, Henry P.,	Harding	Has Gov. Cox's birth hour 9 p. m. instead of after midnight.
Stuart Armour,	Harding	
Tousey, Taylor C.	Harding	Judged partly by transits Election day.

EXTRACTS FROM LETTERS RECEIVED

ROSCOE B. HIGBEE, Chicago, Ill.

"I would say that from a comparison of the natal charts of the Presidential Candidates, Harding and Cox, it looks to me as if it would be very much better for the good of this country, and the peace of the world if Harding were elected, but there is no certainty that he will be, according to Astrology, as both figures are about equally balanced for political honors on November 4th next, the day of election.

Perhaps there will be a tie or a fluke, at least some miscarriage of political hopes on both sides is clearly indicated."

MAGI ZARIEL, D. A., Editor "PROPHECY," Manchester, N. H.

"My personal high regard for you and "AZOTH" prompts me to write you in response to your request, but, with all our good intentions, I doubt if it would be any credit to the Divine Science of Astrology, to publish, (for the general public which does not understand that, although Astrology, the "Key to all Sciences," is an exact Science, yet so-called "Astrologers" are *not* exact,) the varied opinions regarding who will be elected President, November 2, 1920, inasmuch as they will not all agree.

"I believe it is necessary to take into consideration every possible factor, even including the *Vice-Presidents*, and again, I am a staunch supporter of Harding, and thus liable to be biased in my judgment; but, even at that, and taking every factor into consideration I have been able to obtain, if you will allow for my being a Republican, and just an ordinary human being, I will predict the election of Harding and Coolidge."

A. Z. STEVENSON, D. A. F. A. S., Brooklyn, N. Y.

"In the radical and progressed horoscopes for Gov. Jas. M. Cox (March 31, 1870—0.15 night, Butter Co., Ohio) we find Venus by transit on Nov. 2nd next trine Sun radical and conjunction the Part of Fortune at the mid heaven and Uranus conj. Venus radical on the first. This indicates some extraordinary episodes in which the women play important parts to aid Cox's success. Saturn will be trine the progressed Sun and Mars, and Neptune trine progressed Venus, all of which are favorable to the Democratic nominee, who seems destined to be our next President.

"In the charts for Senator Harding, Nov. 2nd, election day, (being his 55th birthday—Nov. 2, 1865, 2 P. M., Morrow Co., Ohio) Sun by transit will conjunct Sun (not always favorable.) Mars will transit Sun and Jupiter progressed. Saturn by transit will be Square, or in evil aspect, to progressed Venus, Mars and Mercury and worse than that, by progress Saturn will have just reached the place of the radical Sun, which threatens some throat and other troubles and practically spoils all chances of election on his next birthday."

DR. J. CALVIN SETTLES, Oakland, Cal.

"An exact time of birth of Mr. Harding against an approximate time of Mr. Cox, would indicate a more definite diagnose for the former than of the latter. As in the former you can locate the exact longitude of the moon, but not the case with Mr. Cox by not having his exact time of birth. At any rate I will submit the horoscope of each, but worked out differently.

Senator Harding

"One would not consider Mercury conjunction with the planet Mars, and the Moon in opposition to Saturn, a person with great depth of thought.

"Again we could not consider the first degree of the sign Pisces rising and

in parallel to Saturn a strong aspect for a national leader, or for his prospects to become one.

"Mercury, Moon and ascendant are considered mental rulers, and in the case of Sen. Harding we find at birth Mercury afflicted by conjunction of Mars and the Moon afflicted by opposition of Saturn, and the ascending degree in parallel to Saturn, this would indicate or cause one to struggle with whatever their undertaking is through life.

"Mercury in conjunction Mars in Scorpio tends to scatter one's forces and inclines to sarcasm. Makes them say things detrimental to their own interests.

"Jupiter in 10th house, in the sign Sagittarius is strong for fame, and notoriety, and as his Jupiter is semi-square to the Sun at birth, would give him more notoriety than fame. Uranus (retrograding) in the sign Cancer, a governmental sign, does not indicate one with progressive ideas sufficient to be at the head of Government.

"Election day, and Mr. Harding's birthday, his progressed Moon is in orb of opposition to progressed Saturn, and the transiting Moon is square to her progressed place and square to radical Saturn, and Uranus is on his radical ascendant, and Saturn by transit in the 7th house square to progressed Venus, Mercury and Mars and radical Jupiter, all of which would indicate a very weak horoscope and prospects to be elected president, and my judgment is he will not be elected."

Governor James M. Cox

"In the horoscope of Mr. Cox the Moon is approximately six degrees in the sign Aries with Mars, Sun and Neptune, the sign that indicates a natural born leader.

"Uranus, retrograding in Cancer, a governmental sign, is weak, but we find that Uranus is with the North Node of the Moon which neutralizes the retrograde influence of Uranus, this stimulates a great desire for reforms, and to change from old conditions, and makes one a leader rather than a follower.

"On election day the transiting Moon is in trine or good aspect to her own place, to Mars and the Sun. Saturn in trine to Jupiter and sextile to Uranus, and the approximate progressed Moon in trine to Mercury, all good indicators.

Remarks

"When the Moon is afflicted by Saturn on the day of an event and Saturn or the Moon rules the thing indicated, the chances are not so favorable for good results. And in a personal horoscope it is very pronounced, and my judgment is based very much on this one point, and finding the Moon heavily afflicted on election day in the horoscope of Mr. Harding and not the case with Mr. Cox, my findings are in favor of Mr. Cox.

"Again the transiting Jupiter is very close to Saturn, which helps the Democratic party. It has been said that Jupiter rules the Republican, and Saturn the Democratic parties, this may be the case, but let us look scientifically.

Virgo is an EARTH sign, and Saturn is known to have a strong influence in Virgo because in a sign of its own triplicity. Jupiter in Virgo would naturally assist Saturn by being a benefic planet, but being in a sign square to the one it rules, weakens its influence as to the thing it represents, and if it represents the Republican party or its leader, indicates he is not a strong candidate and his chances are not so favorable as the men represented by Saturn as is Mr. Cox."

PROF. C. BRAGANZA

"The 1920 Astrological Indications for Gov. Jas. M. Cox reveal a favorable birthday this year, progress in business undertakings, etc. June and July are the Governor's most fortunate months. This nominee's supporters will put

up the most aggressive political battle that Democracy has ever known, and the Harding party will certainly have to go some, saying the least, and should this party of the Governor's swing the Northern and New England States women suffragists, I will fear for my reputation as to being a Scientific Astrologer, not mentioning my ability as to psychology, etc.

"The 1920 Astrological revelations of Senator Warren G. Harding indicate a favorable birthday, a good year for health, business and speculation, progress or promotion. Since January and July are his most fortunate months, this election will prove one of the hardest fought political battles of the United States of America. It seems almost a tie, with periodically uncertain returns and doubtful rumors, yet the power of campaign speeches and the cleverest tactics and diplomatic features on harmonic-neutral lines will put the nominee over the top. The signs of the times point to Senator Harding. At this writing the majority represents the figures of 4 and 6, or about 4000 to 40,000, etc. Harding will be elected by a greater plurality than expected"

JOHN B. EARLEY, Los Angeles, Cal.

"If the time of birth you sent me for both men is approximately correct, I have no hesitation in saying that Senator Harding will be elected the next President of the United States of America.

"Jupiter rules the Ascendant of both men but is stronger and better placed in the Senator's chart than in that of the Governor. The Senator's Ascendant and Mid-Heaven are better fortified than the Ascendant and Mid-Heaven of the Governor. Mars disposes of the Sun and is in conjunction with that body in both charts, but I consider both planets stronger in the Senator's chart, because they are above the Earth.

"Governor Cox helps the Senator more than Senator Harding helps Governor Cox; his Moon and Venus are on the Senator's ascendant; his Jupiter is in mundane sextile to the ascendant; his progressed Jupiter is in conjunction with the progressed ascendant; his Saturn is in conjunction with Jupiter; his Uranus is in trine to Mercury; and his Part of Fortune is in exact conjunction with the Senator's Sun.

"Strange that the Senator's progressed Mid-Heaven and the progressed cusp of the 4th house should be the progressed Ascendant and the progressed cusp of the 7th house of the Governor! These were the degrees of the Zodiac from which the Sun and Uranus were in opposition on the fatal 2nd of August, 1914. While both men have strong mutual "Directions" in operation during the current period of their lives, I consider those of the Senator stronger than those of the Governor.

"Senator Cox has more harmonious Lunar Directions in operation during the spring of 1921, than has Senator Harding, but the Senator's Lunar Directions correspond to the Lunar Directions of the progressed charts for the Declaration of Independence and the Adoption of the Constitution. Finally, Senator Harding's progressed birthday for 1921 is December 28th, the date on which President Wilson was born, indicating that Senator Harding is President Wilson's logical Successor.

"I have used apparent or true Solar time instead of mean time in my calculations. The only change in time of birth from that sent me is a slight one to correspond with the first name of each candidate."

E. B. WARREN, Pierce, Idaho.

Senator Harding

"The strong position of Jupiter in his tenth house and in the sign he rules

(Sagittarius) will give the Senator a great advantage in the coming contest. The opposition of Uranus, however, indicates that he will be strongly opposed by progressive and radical voters, including organized and class-conscious labor. In the progressed chart this aspect is intensified.

"The progressed Mars and Venus forming a conjunction in his tenth house very near to his radical Jupiter indicates to me that many Venus (women) voters will oppose him on account of his Mars (military) leanings.

"The moon in the second house being in trine to Jupiter in the tenth gives him an inseparable bond between finances and public honors; this influence is emphasized at present by the progressed moon coming to an exact conjunction with the radical moon in the second house, house of money.

"I conclude that Senator Harding will be elected by a small plurality after much bitter opposition, and that the deciding factor will be the lavish expenditure of money. His progressed Jupiter is now in the eleventh house (house of friends) close to the tenth, and in closer aspect to Venus, (radical and progressed) in the second house (house of finances) than ever before. This indicates to me that this money will be furnished by his friends who have a strong interest in his tenth house affairs (public honors.)

Governor Cox

"The absence of powerful planets, by nativity or direction, in his tenth house or in aspect thereto would seem to preclude the possibility of the election of Governor Cox at this time.

"While Venus, the ruler of his tenth house, posited in his second house shows a happy bond between finances and public honors, she does not aspect the rulers of his eleventh, or house of friends.

"The Part of Fortune (point of least resistance) in the eleventh (house of friends) and between Scorpio and Sagittarius, shows that those of his friends most easily accessible are of the Mars-Jupiter type, while his Jupiter harmonizes with the revolutionary Uranus through a sextile aspect.

"Saturn in his first house is in too strong aspect to Mars, ruler of his house of friends, to allow him to consent to modify his ideals to gain the support of the ultra-conservative element among his influential friends. This attitude, while strengthening his character, will conduce to his defeat in the coming contest."

HOWARD UNDERHILL.

For all the disadvantage of being born at midnight, and having all his planets under the earth, Gov. Cox has a more favorable birth-chart than Sen. Harding. His Sun, while not strong, is in a sign of its own nature, and in conjunction with the Moon and Mars, in the House of the Mind, cannot be considered essentially weak. His Moon, in conjunction with the Sun and Mars, while favorable, is offset by a square of Saturn. Out of the thirteen principal aspects in his Natal Chart, I count seven as positively good, one potentially good, two positively bad, and three potentially bad.

As to the progressed evidence: We find four progressed parallels for good, with Moon sextile to Venus progressed, ruler of his Tenth House. The Sun, Mars and Jupiter are all favorably placed in the House of the Heart, signifying success in personal enterprise. His progressed Moon has reached the progressed ascendant, in Aquarius, indicating opportunity to accomplish reforms benefitting the people. Venus, ruler of the Tenth, is harmonious with the Moon both by aspect and declination. There are no serious bad aspects by progression. All this seems to give Gov. Cox an excellent prospect for election.

Sen. Harding has an interesting Natal chart, abounding in contradictions. The aspects of the planets present the Sun in opposition to the Moon, conjunction with Mars and Saturn, and Mars also parallel to the Sun. This is not a good Sun. The Moon is found in opposition to the Sun, and in parallel opposition to Saturn, with a wide opposition to Mars, altogether a very unfavorable combination, but improved by her trine to Jupiter and sextile to Uranus, and by being in her exaltation. The position and aspects of Mercury indicate a forceful and energetic mind. The strongest position the Senator has in his chart is that of Jupiter in his own sign, in the Tenth House. This no doubt has given him his seat in the United States Senate. There is an interesting inter-play here of trines sextiles, and oppositions. The trine of Moon and sextile of Saturn to Jupiter are offset by the opposition of Uranus in the Fourth House, while the trine and sextile relations of Uranus to the Sun, Saturn and the Moon are seriously handicapped in their benefic power by the Moon's opposition to Sun and Saturn. Of the twelve principal aspects in his chart I consider three positively good, one potentially good, three positively bad, and five potentially bad.

In the progressed chart, we find four positively good aspects, and one potentially good; three positively bad, and one potentially bad. Three planets, Mercury, Venus and Mars have been in the Senator's Natal Tenth House during the past six years, and the Sun and Jupiter have progressed into the House of Friends. The question is whether these favorable progressions can overcome the oppositions in the Natal chart. It is to be noted also that the Sun is transiting its Natal place on election day. The most favorable aspect is the trine of Moon and Sun. This cannot, however, in my opinion, weigh against the opposition of these planets in the Natal chart.

It will not be a landslide for either candidate. It looks as if the election will be very close, but with a better outlook on the whole for Cox.

Capt. Geo. W. Walrond, D. A. Fas., Denver Colo.

Governor James M. Cox, born on Thursday, March 31st, 1870, probably near 12:10 a. m., in Jacksonburg, Ohio.

I have erected Astronomical Map for James M. Cox as well as one for Senator Warren G. Harding. I have made a comparison of the Natal and Progressed Charts of the two Candidates in order to ascertain what the probabilities are for election, Senator Harding has some very favorable aspects operating during August and September, when the Moon will be Sextile Uranus and the Sun parallel (or p.) Jupiter; but unfortunately he will have in October the Moon opposition and p. Saturn, while in November the Sun will be p. Uranus, p. Jupiter, p. Mars, p. Venus and p. Mercury. Governor Cox has this month (September) the Moon sextile and Sun Radix, and during October and November the Sun and Moon both p. Jupiter and each other, with the Moon Sextile Venus p. p. in November. The Solar aspects are somewhat in favor of Senator Harding, but, judging the Horoscope from an Astrological viewpoint, Governor Cox will have the better aspects of the two and will, all political things being equal, be elected. The Sun and Moon p. Jupiter and the Moon Sextile Venus in the Governor's Horoscope operating during October and November, will be very strong factors for his election, and with out bias or prejudice of any kind for, on all Political, Religious and National and International subjects, I am, as I always have been, absolutely neutral. In this turbulent age of so much social unrest, indecision and troubles between Capital and Labor, the Almighty Dollar seems to be at times much more important and powerful than even

the influence of the planets. The transits of Jupiter in the Virgo sign will favor Governor Cox, who has Mars in the Taurus sign and Uranus in the Cancer sign, while in Senator Harding's Horoscope Uranus will be transiting Pisces, while rules his Ascendant, and Saturn in Virgo, while rules his 7th House, such transits being considered more or less antagonistic to any person's personal affairs and political advancement.

FREDERICK WHITE, CEUPTAL BAY, MINN.

A Comparison of the Horoscopes of Senator Harding and Cox.

The time of birth of Senator Harding is given me, for November 2d, 1865, at 2 p. m., Ohio., for Senator Cox, March 31st, 1870 at 12:10 a. m., using this data to judge from, I find as follows:

The very good points that Senator Harding has, are: Jupiter in the Mid-Heaven, The Moon increasing in light, with some good aspects. His Sun with Mars in the night house of Mars gives him executive ability and Mercury in Scorpio, very good use of language, the aspects generally indicate that he is quite secretive and very Politic, smooth as it were, and very sharp with a very strong psychological influence.

Senator Cox has Sun in Aries, the day house of Mars, which also shows executive ability, and a very strong psychological influence. Uranus and the Sun in aspect indicate a great deal of determination and much independence, more independent than Senator Harding, and one who would use his own judgment, and not be dictated to, at the same time, his Mercury square with Saturn and Moon with Mars, does not show that he would have G. Washington's most prominent trait. Saturn in the ascendant has caused many to fail to reach the height of their ambition, and of the many Horoscopes that I have seen with Saturn in the ascendant, they were not a radical enemy to the use of alcohol.

The aspects in their Horoscopes for November 2d, 1920, are unusually strong for both, Mr. Cox has an almost exact parallel of the Sun and Jupiter, and Mr. Harding has the Sun in close parallel and coming to a conjunction of Jupiter and also applying to a sextile of Saturn. The Moon in Mr. Harding's Horoscope is trine with Jupiter and the Sun late this year and also coming opposite Saturn, I judge that the aspect to the Sun will be the stronger. The Sun in Mr. Cox's chart is also within 2° of conjunction with Jupiter, his Moon square with Mars by progressed motion.

On November 2d, 1920, at 6 p. m., Eastern time when the polls will be closing, the Moon is 5°, in Leo, the Sun 10°, in Scorpio Venus 11°, in Sagittarius close to the cusp of the Mid heaven of Mr. Harding's chart and trine with Moon, but his Progressed Moon as stated.

Taking all these indications into consideration; My judgment is that the Radical Horoscope of Mr. Harding is somewhat more favorable and will pull him through a winner, although Mr. Cox will give him the best run for his money that he ever had, and it may be in doubt for some time till all the votes are counted, as to who is elected, and no doubt, much cry of Fraud.

C. HENRY WEBBER.

I give but a hasty consideration to the subject for want of time. It appears to me that Harding will be the man, although by Astrologic considerations Cox appears to be better qualified for the office. It is evident that secret and monied influences will dominate. I have my own methods of calculating which are not necessary to state.

The Caldron

EDITOR OF AZOTH:

Dear Sir:

Will you permit the undersigned to introduce himself to your most esteemed friends of the "Caldron" as a newcomer within their ranks, though not altogether a novice in the subjects treated in these columns?

The first perusal of the "Caldron" made the writer instantly feel at home among its company. You are, one and all, earnest seekers after truth, friends, each according to his own fashion, and yet, you also display that typical and often lamented human quality of limitation which all of us are subjected to in our present quest for the higher truths.

The young gentleman signing himself with a Greek Delta runs true to form of youth by embracing the teachings of one Ramacharaka (Atkinson). This, apparently, not so much for the latter's intellectual depth as for his outlandish speech and mannerism, aside of the possible moral taint of an alleged plagiarism of his ideas from Mabel Collins' "Light on the Path."

The writer holds with Mr. Sleeth that Buddha may well be the "Light of Asia," but furnishes very few, if any, points of contact or congenial company for Western people and seems at best a rather strange bed-fellow. Furthermore, the additional beclouding of the many ambiguous issues contained in our own criterion of things spiritual, the bible, and caused principally by the inadequacy of an antiquated language used to convey their meaning, by adding to it the so-called "Eastern Doctrines" seems rather an attempt to make an already bad muddle still worse. It would really be the greatest boon to the Western Christian world if any one could find time to scientifically recast the bible in up to date modern language. On behalf of Mr. Sleeth, however I would suggest an attentive perusal of Max Heindel's "Rosicrucian Cosmo Conception" in order to get himself tuned up to abstract thinking. This work excels principally through its unbiased treatment of its vast context and its simplicity of language compared with some of the writings of our Eastern sages including those on the old and new brand of Theosophy. I mention this with an apology to our friend Aseka who seems by training as well as personal choice more inclined towards the Eastern teachings of H. P. Blavatzky and others than the average occidental mind.

When reading "Cosmo" it is well to bear in mind that even exact science in demonstrating some of its formulas supplements the intellect by the imagination when and wherever the former fails to verify its tenets. Since our intellect, however, is a strictly 3-dimensional gauge, i. e., has gained its much boasted of present day perfection by means of a strictly 3-dimensional experience (within time & space), it will ever be convinced by such 3-dimensional deductions only which conform to the rules of its 3-dimensional experience. In other words, this 3-dimensional intellect of ours is in the same predicament towards a prospective higher dimension as the 2-dimensional being of Charles Hinton's "Fourth Dimension" is with respect to the third dimension. For the information of readers let me insert here that this author assumes the existence of a 2-dimensional being with a 2-dimensional (plane) sense perception and lets the surface of a volume of water represent this being. By partly immersing a cylindrical object (lead pencil) into the water, the author argues, that the plane being will be able to sense the immersed object only at the latter's intersection with the surface of the water, in this case as a circle or an ellipse according to the angle of immersion. It will, however, be impossible for this

plane being to sense a 3-dimensional object as such by reason of its limited (2-dimensional) sense perception.

From a similar point of view are the higher worlds often referred to as the unknowable or indemonstrable (to our 3-dimensional intellect). In the same measure is our 3-dimensional language absolutely inadequate to express a higher (spiritual) truth and compels its every exponent (including Christ Jesus) to convey its meaning by means of parables and pictures, thereby appealing to the imaginative faculty whenever the intellect ceases to verify facts from its natural lack of experience by which it could measure them.

Therefore, it will ever be useless to attempt to approach the higher spiritual truths with the scalpel and microscope of the exact scientist whose much advertised knowledge consists in reality of barely one-tenth demonstrable facts and nine-tenth theories and hypotheses. This statement is made without the intention to minimize his actual merits in making his science a hand-maid to serve humanity, but is to be taken in connection with the higher spiritual worlds.

Even the most recent discoveries and deductions of Professor Einstein's doctrine of relativity seem only an additional affirmation by science itself of the limitation or parallax of our own sense perception.

Returning to the arguments of Professor Charles Hinton on the fourth dimension we must by analogy conclude that a higher (fourth) dimension would, naturally, call for another axis in addition to the three 3-dimensional axes. This axis, however, to the writer's mind seems to be suggested by time. We can readily imagine another straight line in addition to the three 3-dimensional space axes extending in this case from the mathematical minus-eternal (past) to plus-eternal (future), the point of intersection with the three space axes being the present. Yet even our imagination refuses to help us to locate this fourth axis in space and connect it with the other three. Thus time to our present intellect will ever remain an abstract term or an illusion. The following consideration will help us to make this more apparent.

The only point (intersection with the space axes) of this assumed time axis which we are capable of verifying physically and by means of the intellect (similarly to the 2-dimensional being's sensing the pencil) is an ever fleeting present. Past and future both are terms of the imagination. Assuming, for purposes of demonstration, that we are traveling away from our planet earth in an aeroplane at twice the speed of the travel of light and looking backward towards the earth, we would after a six months' journey in our plane at the assumed speed observe what happened on the earth exactly one year ago providing we could keep it at the proper focus and visibility at all times. In other words we would be surprised by seeing events roll backward in a retrograde fashion throughout the entire history of past ages which tends to show that what we ordinarily perceive as time is in reality illusory as soon as we step outside of the confines of the universe.

In whatever fashion we may try to approach our quest for the higher realms, in our present limited 3-dimensional state it seems that this can be done by means of the emotional nature (heart) only, or, as the Master said, by faith alone.

Yours very truly,
JOHN E. RUNGE.

TO THE EDITOR OF AZOTH:

Sir:

Christian Scientists will readily appreciate and be grateful for the kindly and generous expression regarding the mission and ministry of Christian

Science expressed in the communication in the June issue of Azoth. Certain statements are made and wrong inferences are drawn, however, which I wish to attempt to clarify as they indicate lack of understanding of Christian Science. Christian Scientists quite understand and readily acknowledge that Truth is universal, finding expression wherever human consciousness is sufficiently free from material beliefs to receive it; but it is not easy to understand how, justifiably, parallel can be drawn between Theosophy and Christian Science, since they rest upon altogether different bases. In short, Christian Science and Theosophy, fundamentally, have no common ground.

In a sense it is true that Christian Science "speaks two languages" since it has to do with God and His spiritual creation, the absolute, eternal, unchanging universe, including man, and the counterfeit of this universe, the material and relative universe, including mankind, with the whole round of his human experience. In the absolute is found the perfect man in God's likeness who has never fallen but remains forever in unchangeable, eternal, and perfect state of being. Of a necessity any account of this, the true man, is in terms quite the opposite to those relating to his counterfeit, mortal, material mankind.

The unfoldment of spiritual Truth in human consciousness may be an evolutionary process, but the man of God's creation since he exists at the standpoint of perfection has never undergone such transformation, in fact, knows no such plan of progress. As Truth unfolds in human consciousness, the perfect man is revealed, and progress consists of the unfoldment of the facts of his being. Christian Scientists fully recognize that in the realm of the physical senses there is much to be accomplished, manifold problems to be solved through putting off the old man and putting on the new, as mortal beliefs yield to that "Mind which was also in Christ Jesus." This author manifestly does not quite grasp the fact that material man with all his experience and beliefs is the false and counterfeit, without relation to the spiritual man. "Now are we the sons of God" voiced John's assurance of a present state of perfection. Mrs. Eddy well expresses this thought on p. 82 of Miscellaneous Writings, "As mortal mind, or the material sense of life, is put off, the spiritual sense and Science of being is brought to light."

To declare God, Mind, as unknowable is but to adopt the cause of the Agnostics and to accept the conclusions of Herbert Spencer; but to recognize God as ever-present good, expressing Himself in goodness, love, mercy, justice, charity, faith, hope and the almost innumerable altruistic qualities manifest in human experience is to definitely know Him and His attributes. "They shall all be taught of God" becomes a promise capable of fulfillment as does that other assurance of the prophet that "They shall all know Me, from the least unto the greatest." The upward tendency of mankind through the ages is not due to any inherent goodness in the belief of a material life, that is, a life apart from God originating in matter and sustained by it, but rather to the unfoldment in human consciousness of that which is divine, expressing only goodness, permanency and perfection. Christian Science is Christian idealism in which the carnal mind with its beliefs and attributes has no place.

The seeming contradiction to which reference is made results from the frequent reference to the absolute and relative, but is little likely to cause irritation, if one has grasped Mrs. Eddy's explanation of these two realms. This difficulty quite disappears with the development of understanding. Christian Science never asserts the existence of evil as other than a belief of mortal mind. It does recognize, however, the claim of that belief as something to be corrected in human consciousness. There can be no true causation outside the divine Mind; so that the seeming causation of mortal mind, so manifest in

human experience, is but the belief of another universe as we learn in Christian Science, a counterfeit of the real without reality or permanency. The author of the Christian Science text book, after having made full explanation of these two conditions, the absolute and the relative, and having defined her terms, leaves it to the reader to maintain the discrimination without constant repetition which manifestly would occasion an unnecessary duplication of statement, and confusion. Mrs. Eddy has frankly told of the difficulty which she had in expressing spiritual truth in language which has become associated almost exclusively with material thought and things.

Sincerely yours,
ALBERT F. GILMORE.

DEAR MR. WHITTY:

I was pleased to read your editorial on the Sub-Conscious. It seems to me that altogether too much is claimed for it. Suppose a person walks in his sleep, we say his sub-conscious mind is directing the movements of his body. When awake he never finds his body moving around unless by his conscious willing that it should. The sub-conscious acts only when the conscious is unconscious. Therefore, if we find the pencil writing when the person is awake it is not being done subconsciously.

Mrs. Cameron sometimes uses the left hand, when the right hand is tired. She writes rapidly with the pencil held by either hand. Let anyone attempt to write rapidly with the left hand and he will see a great amount of practice would be needed, when the pencil is held in the ordinary way. With the pencil held as Mrs. Cameron holds it it could not be done.

Dr. Ochorowitz studied occult matters many years. One of his patients was very psychic. A pad and pencil were placed under a bureau and Dr. and the young woman stood near, and when the pad was removed writing was found on it. The young woman wished to see if writing could be obtained with pad and pencil in sight. It could not be, but the pencil made several attempts to gain an upright position, but would fall back as the power was not sufficient.

At times Mrs. Cameron wondered if her own mind did not play quite a large part, and in order to convince her that she had little to do with it Frederick used the pencil in a way which would have been utterly impossible for her, as anyone can see by reading on page 45 of "The Seven Purposes." After that remarkable exhibition Mrs. Cameron had no more doubts.

Read Ella Wheeler Wilcox's book "The Worlds and I" and see how small a part was played by the subconscious. Mrs. Wilcox proposed that Mrs. B and herself be blindfolded during some sittings, in order that no least suggestion might come that we in any way influenced the Board. This was done and the messages came as swiftly and powerfully as before, the pointer moving with unerring certainty to the letters."

What part could subconsciousness play there? Do persons ever walk in their sleep when their eyes are closed? I ask for information. If they do, and they avoid colliding with objects, then the subconsciousness can see without the use of optic nerves. With eyes open the sleep walker would instinctively avoid objects.

Another question I would like to ask if those who are born blind ever dream, and if so what do they see in the dream? I hope you will take interest enough in that to make a little inquiry, if you do not already know.

Yours interestedly,
WM. S. BROWNE.

Reviews

The Super Icarus. By Leslie Reiser. 142 pp. 1920. The Roxburgh Publishing Co., Boston, Mass.

A philosophic discussion or perhaps meditation would be the better word. The author while apparently impregnated with the ideas of the German philosophers, Kant, Schopenhauer, Liebnitz, Haeckel, Nietzsche, etc., rightly sees in them all the error of emphasizing the Ego, as a unit instead of part of a unit whose tendency is from separateness to homogeneity. As the author says:

"Such a doctrine is exactly opposed to the Nietzschean doctrine of the Superman. The Superman cannot be the embodiment of the inflated ego. On the other hand, the Superman is the Cosmic Man. Selfishness is not the attribute of the Superman. Our natural method, therefore, of solving social problems is the extension of consciousness beyond the present limitations; the ultimate form being Cosmic Consciousness."

There are many good things, gems of truth, in this somewhat discursive book, which are worth preserving; for example:

"The Will is the root principle of all Creative activity. Cosmic will is gravitation—poets name it love. Will is magnetism, chemical affinity, electricity crystalized into matter. Will is the stress of consciousness. Universal Will or Consciousness is God, hence the striving toward Cosmic Consciousness."

There is a long dissertation on the Fourth Dimension. Our author has been captivated by the vistas of speculation, which the theory opens up, but so far as the reviewer is able to follow his arguments he gets into regions of thought where not even Hinton attempts to soar, and instead of confining himself to a dimension of *matter* in space, attempts to give dimension and attributes to space itself. In this region it would seem as if he were contemplating *spirit* through spectacles of matter. In fact the Super Icarus emulating his chosen prototype commits exactly the same folly.

The book is well worth reading, while a chiaroscuro as the author truly calls it, and apparently not intended to present any definite conclusion, it gives the reader an epitome of various philosophic views, but unless that same reader has an Ariadne thread to unwind in the shape of some definite clear cut ideas of his own he is apt to be lost in a maze of speculation.

Originally an essay on philosophy which received the first prize in a contest at Ohio State University, it is now published for wider circulation. We cannot assert that it is a momentous contribution to modern thought, but the writer shows a mind and powers which will make us look forward with interest to his future writings.

M. W.

The History and Power of Mind. By Richard Ingalese. Cloth, 329 pp. Dodd Mead & Co., New York. 1920.

With this comprehensive title, it is not to be wondered that the work covers only a fraction of the subject, although revised and expanded considerably from the original edition of 1902. The author expresses surprise that his first edition evidently appealed especially to those seeking material success, although it was upon this that he placed particular emphasis; and in the present edition every thing is made to contribute to the final chapter on the law of opulence.

The author lays great stress upon the value of definite mental pictures and teaches that one may attract to himself anything he may desire through the mere practice of thought concentration. His ideas along these laws are definite, explicit

and valuable, even if they do not evidence the spiritual touch. The author discusses a wide range of topics, and treats some of them quite extensively; and he offers many suggestive ideas and thoughts to the student of mind.

E. D.

Where the Sun Shines. By Gertrude Capen Whitney. 121 pp. Christopher Publishing House, Boston, Mass.

The author of this little book has given us, under the guise of a fairy romance, a profound lesson in idealism. We have here the allegory of a little moonbeam-prince struggling to become an earth-man, and at last well on the road to become a sun-man. In his attempts to deliver a beautiful earth-princess from her enemies, the hero discovers a silken cord that cannot be broken. The reader is shown that this is the cord of Karma, of cause and effect, binding all the human race in its inter-relations. Monarchs and proletariat are mutually the cause of each other, and the result of each other. Each seeks to be free from the power of the other, but the silken cord is inescapable, for the individual and for the race, till men learn to look to their own Source, and to know that their defense is within themselves. The "sun-men" know their Source, and know that the Kingdom is within them; they stand, "responsibility shining like a glory on their brows, with beauty, utility and joyous response to the power within."

The story is well conceived, and prettily told. It has a vital message.

M. E. D.

Proofs of the Spirit World. By L. Chevreuil. Translated by Agnes Kendrick Gray. 297 pp. 1920. E. P. Dutton & Co., N. Y.

This book was awarded the prize for 1919 by the French Academy of Sciences, and certainly deserves this recognition.

It is not only an important contribution to the ever growing literature on the subject of spiritistic knowledge, but is a valuable digest of incontestable evidence gathered from many sources of modern psychical research, supplemented by M. Chevreuil's interesting and convincing commentaries.

It is difficult to believe that anyone not utterly impervious to fact or argument can, after reading this book, remain skeptical either of the continuity of life after death or the possibility of spirit communication.

There are now available a number of books similar to this, which bring together a mass of evidence corroborative of the facts of a future life. In their totality the testimony is so overwhelming, so irrefutable, that the only excuse for disbelief is ignorance of what has been proved. In the light of all the available testimony, the dogmatism of the sceptic is becoming ridiculous. It is time to class them with those who still refuse to believe the earth is round and not flat.

M. Chevreuil takes up, in a well arranged order, all the different branches of research and experimentation. Beginning with Telepathy he carries the reader through the many kinds of phenomena to materializations, and to the last chapter which is a psychic study of death itself and after death experiences. Every chapter is absorbingly interesting, and the book is evidently very well translated.

M. W.